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ABSTRACT

Issues in Catholic higher education are considered in several articles. In "Catholic Students and Catholic Higher Education," Rita A. Scherrei summarizes research findings regarding the characteristics of incoming Catholic college students and how they compare with Jews and Traditional Protestants. Among the results are that Catholic colleges are still attracting Catholic students with strong Catholic identification; the Catholics come from a larger family; their parents are not quite as well educated as many others and the family income is a little lower; and Catholic students' preparation in academic subjects is likely to be better than average, although their aptitude scores are not quite as high as that of other groups. Reports from Minnesota and Indiana task forces of the Association of Catholic Colleges and Universities are presented on ways that the Catholic identity of a college is reflected in its campus environment. Student behavior, including sexual behavior and alcohol use, is discussed. In "The Catholic College as Responsible Critic," David J. O'Brien addresses the Catholic institution's commitment to justice and peace and to the dignity of the human person. In "The United States and the Third World," Jean Wilkowski considers relations between North and South America and the global issues of trade, food, and energy, and examines the significance of these issues for academe. In "Vatican II: World Vision and Global Church," John R. Crocker discusses documents emanating from the Vatican and ways to develop international consciousness and responsibility of students on Catholic campuses. (SW)

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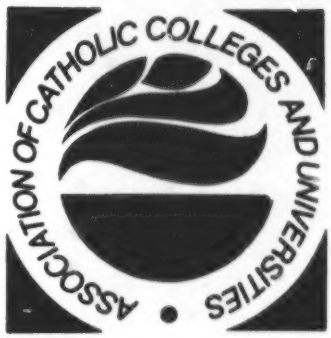

Campus as Context

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Introduction

At the first regional meeting of ACCU's Task Force on Building Communities of Faith on Catholic Campuses last May at Marymount College in Tarrytown, New York, Rev. William McInnes, S.J., the president of the Association of Jesuit Colleges and Universities, made a useful distinction between "Monday morning" questions and "Sunday afternoon" questions. The former, which occupy most of the time available to administrators in higher education, include the day-to-day decisions necessary to keep our institutions functioning smoothly. The latter encompass the larger questions: What does our college stand for? Is the education we provide appropriate to both the present and the future well-being of our students and our society? How can we improve our service to our students and the world? Amid the pressures of existence itself, such reflections on the reasons for our existence are often inevitably, and unfortunately, left for "another time," perhaps those few short hours on a Sunday afternoon.

It is the purpose of journals like this one to redirect our attention to these larger questions from time to time in the hope that our contributors can at least provoke discussion, if not consensus, on what it means to be a Catholic college or university in this historical moment and in this particular place.

It is in this context that we take as our general theme for this edition of *Current Issues*, and for our Annual Meeting in February, 1982, the Catholic college student of the 1980s.

Already we have read and heard a great deal about this "new" generation of students. Much of what has been said provides cause for serious concern. To begin with, there will be (starting in 1982, we are told) far fewer of them. We have heard such predictions before and yet seen Catholic college enrollments increase year after year, but we suspect that perhaps the demographers are correct this time. Verne Stadtman, summarizing Carnegie Council and American Council on Education survey data in *Academic Adaptations: Higher Education Prepares for the 1980s and 1990s* (Jossey-Bass, 1980), suggests other characteristics of this student population. They are, we read, more self-oriented than their counterparts of a decade ago, attending college primarily in order to get a better job upon graduation, and much less likely to express their values through political activism. Other recent studies tell us that their knowledge of global issues is at best minimal, and that the inadequacy of their training in the foreign languages borders on a national disgrace.

The articles which follow attempt to place these national trends into a Catholic college context. Dr. Rita Scherrei begins by describing the social characteristics of the incoming Catholic college student. Following are reports from ACCU's Task Forces on Campus Community Behavior, whose charge was to examine the ways in which the "Catholic identity" of a college is reflected in its campus environment, in the way in which people treat one another on the campus, and in the moral and ethical norms which govern community behavior. Each of these two reports centers largely on issues associated with *student* behavior. It is also appropriate to address, as Dr. David O'Brien does in the following article, the responsibilities of the college or university itself in providing institutional witness to the values on which Catholic higher education rests.

This edition concludes with two papers which address the critical need for international, global education on (and off) the campuses of Catholic colleges and universities. Ambassador Wilkowski's perception of that need arises from her experience in the United States foreign service. Rev. John Crocker, S. J., finds support for the same perception in the documents emanating from the Second Vatican Council.

Such are our reflections for a Sunday afternoon, offered with the hope that they will help spark a continuing renewal of our shared ministry on the Monday mornings to come.

David M. Johnson
Assistant Executive Director

CATHOLIC STUDENTS AND CATHOLIC HIGHER EDUCATION

Rita A. Scherrei

One may or may not subscribe to notions that Catholic colleges are in financial jeopardy, that they are not able to attract quality students or that they are somehow less "Catholic" since they have lessened theology and philosophy requirements and hired many more lay professors and administrators. However, because these issues are discussed and written about, one can also assume that survival, maintenance of Catholic identity, and assurance of intellectual integrity are of concern to most Catholic educators.

In an attempt to examine these issues by looking at the students who go to Catholic colleges, the study summarized here relied on a longitudinal data base formed from 1975 survey information from entering college freshmen from the Cooperative Institutional Research Program's annual study, merged with additional data belonging to the Higher Education Research Institute.[1] The additional data included some survey information and test scores from the junior and senior high school years of these students; in addition, information on the college entered and on the proximity of the student's home to various types of colleges and universities (higher education environmental measures) were included. There were a total of 127,000 cases; a 15% random Sample was generated for the study.

The purposes of the study were: first, to compare Catholic students with all others; second, to establish a contemporary Catholic student profile; third, to find variables which predict entrance into a Catholic institution. It was hypothesized that Catholics would be different from others on a variety of variables and that a "Catholic student profile" could be developed even after controlling for socioeconomic differences. Secondly, it was hypothesized that the predictors for attending Catholic colleges and universities would include these profile variables even when only the Catholic students were studied. In other words, one strong element of the decision to attend a Catholic college would be a stronger than average identification with the Catholic image.

It should be noted that the file contained students who were most likely college bound from at least their junior year since it was generated not only from survey data, but also from junior and senior year college aptitude examination scores. Thus, while the population is not representative of all students, it is quite a precise population and one of great interest to college and university educators.

What did the study demonstrate? The comparative analyses showed that Catholics came from less affluent homes than did Jews or Traditional Protestants.[2] Their mothers had the lowest educational level and their fathers were not as well educated as Jewish or Traditional Protestant fathers. Their families were considerably larger than the other groups — 30 percent came from homes of five or more children while the other groups came from homes with an average of only two children.

Scholastically, the Catholics did not score as well on aptitude tests as did the Jews and Traditional Protestants. Fewer had "A" averages in high school than did the others. On the other hand, Catholics take more basic academic courses, and more believe they are well prepared in basic subjects. Four times as many college-bound Catholics go to non-public schools than members of any other group. Obviously, Catholic schools are still responsible for the education of a very large proportion of Catholic students.

Dr. Scherrei is a Research Associate at the Higher Education Research Institute in Los Angeles, California.

[1] This paper is based on a doctoral dissertation done at the University of California at Los Angeles. For the more detailed discussion see Scherrei, Rita A., *A National Study of Catholic Students Entering College*, University of California, Los Angeles, 1980. It is available from University Microfilms. The study was supported and encouraged by the Cooperative Institutional Research Program, the Higher Education Research Institute and the U.C.L.A. Patent Fund for fellowships for graduate research.

[2] For the purposes of the comparisons, Protestants were grouped into two categories — Episcopalians, Lutherans and Presbyterians were called Traditional Protestants; Methodists and Baptists were called Evangelical Protestants. That these groupings overlap and are oversimplistic is acknowledged, but it was believed that even this division was better than the grosser oversimplification of considering Protestantism a single system of belief and practice.

In terms of educational aspirations, Catholic students at the time they enter college are not significantly different from Protestants; about a third aspire to bachelor's degrees and two-thirds to some post-baccalaureate degree; Jewish students have even higher goals. (Remember, these students are college bound from the 11th grade.) Catholics, however, do resemble Jewish students more than Protestants in their career aspirations. In fact, being Catholic — after controlling for socioeconomic and academic aptitude variables — predicts business, medicine, law and nursing as career goals. On the other hand, it is also associated with not going into Church ministry, science or agriculture. These career aspirations are interesting; business and nursing have been associated with Catholicism in many earlier studies just as science has not been a common goal for Catholics. The fact that Catholics commonly live in urban areas indicates that agriculture would not be a common aspiration. On the other hand, the emergence of law and medicine as predictable goals for the Catholic college student was somewhat surprising as was the slightly negative association of Catholicism and Church ministry.

Greeley (1977, 1967) has argued persuasively that much of the apparent educational and aspirational disadvantagement that Catholics evidenced in earlier studies (e.g. Lenski, 1961 and Trent, 1967) was really due to their relatively recent immigrant status with its resultant economic and social conditions rather than to some Catholic philosophical or theological world view. The results of these comparisons between Catholics and others indeed indicate that although some academic differences persist, career and degree aspirations show today's young Catholics to be markedly upwardly-mobile, if post-baccalaureate educational goals and careers in the professions can be interpreted in that way. There is still underrepresentation of Catholics pursuing scientific majors and careers, but in general Catholics entering college are either average or above average in their desires to pursue the so-called upper middle class careers.

Aside from background and goals, do Catholics differ much from others in their attitudes and views on issues? At first glance they did, at least to some extent on most variables. However, when background variables of family income, parental education, race and academic aptitude were controlled, they were much like their counterparts in most of their political and social judgements. The similarity did break down on issues related to family.

Catholics were the least inclined to discourage large families. At least at this age, this seems to reflect both their own family background and the Church teachings on birth control and abortion. They are also more likely to believe that women should stay at home with the family and they are least likely to support equal opportunities in wages and job opportunities for women. In terms of raising a family as a personal goal, Catholics and Evangelical Protestants share this goal in about equal proportions.

Finally, world view factors which were extracted from single variables were examined. Catholics and Jews were both more idealistic than Protestants. Catholics are slightly more status oriented than others and slightly less artistic. They were not distinguishable on the liberal–conservative factor.

The profile that emerges of the Catholic entering college was, then, most distinguishable on family issues. The Catholic comes from a larger family, has fairly strong attitudes on having a family and on not limiting the size of that family. Their parents are not quite as well educated as many others, and the family income is a little lower. Personally, the Catholic student has high degree and career aspirations (though probably not in the sciences) and though not quite as high a test scorer on the aptitude examinations, his or her actual preparation in academic subjects is likely to be better than average.

From this population comes the greatest pool of applicants for Catholic colleges and universities. During the last several years the total Catholic freshman enrollment at these institutions has remained fairly constant at about 80 percent. The question pursued in this study was who among the Catholics are entering the Catholic colleges and universities?

In order to answer this question, the Catholic subgroup was studied separately. Family, school and attitudinal variables were examined, and a new category of measures — distances of the students' homes from all types of colleges and universities — was added. The type of analysis employed was hierarchical stepwise multiple regression, which enables one to study separately the effects of overlapping influences and to see the extent of influences as they interact with other variables. Naturally, as in any other type of analysis, this technique is only as good as the measures included.

While this study did depend on secondary analysis of a data base formed for an entirely different purpose, nevertheless the results are quite informative. It should also be noted that while the study does contain separate analyses for colleges and universities as well as for the main geographic regions, this paper only presents results from the general analysis of all of the Catholic students.

First of all, as compared to other Catholics entering college, those who go to Catholic colleges and universities are more apt to have Catholic fathers and to score somewhat lower on mathematical aptitude tests. They are also likely to have better-educated mothers. These are not surprising results, nor is the fact that being female is a strong predictor of attendance at Catholic colleges. Somewhat surprising is the fact that income is not significantly related to attendance at the Catholic

institutions. This does, however, provide one argument against the view that Catholic colleges are serving only the economically elite. They apparently serve the same economic distribution of Catholics as other institutions.

The most significant predictor of attending the Catholic college or university is attendance at a private high school. Since this data base did not contain specific information about Catholic high schools, one can presume that the private school variable is really a proxy for Catholic schools. This assumption was borne out in a later unpublished study of the entering class of 1979 for which this data was available. Of Catholics reporting they had attended non-public schools 95 percent had gone to Catholic schools. The fact that this high school variable bears such a strong relationship with attending a Catholic college is not surprising, but it does reinforce both earlier studies and intuition, even in this time of declining emphasis on Catholic education.

Attitudinal variables of interest are that Catholics who are more idealistic and less liberal tend to go to Catholic institutions. Those who favor large families even more than the average Catholic student and those even less interested in science are also prone to go to Catholic colleges.

Career aspirations evidenced by the Catholic college attendee include those characteristic of Catholics in general — medicine, law and business. Catholics who want to be engineers, on the other hand, are unlikely to go to Catholic schools. These aspirations clearly reflect the common curricula at the different types of colleges.

Finally, making the choice early about which institution to attend is characteristic of those who actually enter the Catholic institutions. Upon reflection this is quite an important item to consider. Apparently, those who change their minds after their junior year — that is, make a later choice — are more likely to drift from the Catholic choice to some other private or public school rather than the change of mind being in the other direction. This has some implications for admissions and recruiting officers. Perhaps if students interested in Catholic colleges in their junior year could be identified and encouraged, some net loss of potential students might be prevented.

Emerging as the optimal "higher education environment" for Catholic college entry was one in which the Catholic student lived near a Catholic college, a Protestant college and a public college. On the other hand, living close to a public university, an independent private college or a two year college apparently influences the student to opt for the alternative, especially if there is no Catholic college nearby.

Putting all of this together, there seems to be a clear pattern. Catholics from Catholic homes and Catholic schools are most likely to go to Catholic colleges. If, in addition, they are not particularly interested in pursuing careers in science or engineering and they are not mathematically inclined, the chances go up. Having fairly traditional attitudes is also characteristic of these students. Finally, it appears that most are more inclined to go to Catholic colleges if they live fairly close to them.

When the students responded to direct questions about why they selected their college, those going to Catholic colleges reported in significant numbers that they were influenced by family members, someone from the college or by a college representative. Very interesting is the fact that high school counselors were more effective for those attending non-Catholic colleges. These results, though based on retrospective answers and not predictive, nevertheless are of importance to the Catholic colleges.

On other, more impersonal items, the students also reported financial assistance, academic reputation and a desire to live at home as factors which influenced their decision to go the Catholic college.

Without the quantitative details of the study, this presentation may not have been as precise as some readers would have liked. The benefit to such a qualitative treatment, however, is that it can present the results of a rather tedious document in enough detail to be useful for discussion.

There were many points discussed in the conclusion to the study. Clearly, the fact that Catholic colleges are still attracting Catholic students with strong Catholic identification counters the argument that the Catholic image of these institutions is lessening. The fact that those going to the Catholic institutions are neither wealthier nor poorer, on the average, than other Catholics alleviates some concern that Catholic colleges serve an economically elite population. Finding that attending Catholic high school is important, and that high school counseling is rather a negative correlate could provoke some interesting ideas. The quite remarkable family ties and attitudes of Catholic students are encouraging. All of this and more has led me to study later classes and some additional questions, which I hope to present in a paper at some later date. On the whole, it looks as if Catholic colleges are in healthy shape if they reflect the health of their entering freshmen; that of course is another study for another time.

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REPORTS OF THE TASK FORCES ON CAMPUS COMMUNITY BEHAVIOR

INTRODUCTION

In the spring of 1980, the Association of Catholic Colleges and Universities established two separate task forces to address the issue of campus community behavior. The initial charge to each Task Force was that they "look at how people live on Catholic campuses." The charge was amplified as follows:

> In other words, if the college or university is identified as Catholic, then where do we find that identity expressed in the programs and policies? So also, if faculty and staff and students freely join in a community so identified, how do they act? How do they treat one another? What supports are given to help people develop and express personal and religious ideals? What are the behavioral patterns on campus? Who helps the lonely or the anxious? Do campus policies reflect the way Christians are called to treat one another? Is there violence on campus or vandalism? Is there cheating or grade inflation or plagiarism? What are the accepted campus ethical norms? Do the social pressures on campus encourage alcoholism, drug usage, and casual sex or is there a sense of individual worth, respect for other persons, and a joyful witnessing to religious values? Every campus can improve in its struggle for fidelity to all of its ideals, and this is what renewal is all about.

The June, 1980 ACCU *Update* further reported:

> In order that the Catholic university have a distinctive environment within which the learning process can take place, attention will be given to the norms or standards of community behavior that are upheld. These Task Forces will encourage the community to confront unethical and immoral conduct — ranging from cheating, falsifying records, abuse of alcohol, drugs, sex. How can this be done? Can we build community on campus?

Task forces were established in the states of Minnesota and Indiana. The Minnesota Task Force included representatives from each of the eight Catholic colleges and universities in the state. The Indiana Task Force, based at Saint Mary's College in Notre Dame, Indiana, also included representatives from three Catholic institutions in the Chicago area.

To each of the individuals who served on these Task Forces and who gave so much of their time and talents to the production of these reports, we are grateful. Our special thanks go to the chairpersons of these groups, Dr. Rosemary Hart of the College of St. Catherine and Dr. Kathleen Rice of Saint Mary's College.

THE MINNESOTA REPORT

In attempting to narrow the focus of its charge, the Minnesota Task Force began by generating a list of 18 potentially related issues, ranging from alcohol and drugs to religious life, admissions policies, sexism, and vandalism. Ultimately the charge was narrowed to focus on institutional decision-making processes. As a means of discovering the nature of such processes, the group decided to examine the processes for making decisions on issues of justice and sexuality as they relate to students on the campuses.

Two objectives emerged which governed the project: 1) That the effort be useful to each represented institution and to task force members, and 2) that an effort be made to constructively deal with the more difficult, controversial issues that are often easily overlooked or only indirectly confronted. The prevailing assumption was that a task force comprised of representatives from each of the eight institutions might be able to be more objective and assume greater risks, and that its recommendations might be seen as more credible.

Methodology

In order to provide a context for study of current practices in the institutions, the group decided to in-

clude an historical description of each institution. Archivists were asked to answer a written questionnaire for their respective institutions. A profile of the changes among the eight colleges comprises the first part of the report.

To obtain an accurate picture of current decision-making processes on the issues of justice and human sexuality, the group decided to personally interview appropriate personnel on the campuses. It was felt that personal interviews would encourage respondents to answer perhaps more candidly since they were personally told that their responses would be confidential and that neither institutions nor individuals would be personally identified in the report. The personal interviews also ensured a 100% reply rate since schedules were established to accommodate individuals' availability. In addition, letters were sent to all the college presidents requesting the respective presidents to support the project by asking their chief student affairs officer to set up an interview schedule with all personnel whom the task force sought to interview. Personnel at all the colleges cooperated fully in the study.

For purposes of consistency, a questionnaire was developed which each task force member used in conducting the personal on-site interviews. To provide for greater objectivity, two-member teams from the task force interviewed personnel on a campus other than their own.

To summarize approximately 80 individual interview responses, task force members developed a summary questionnaire tally sheet which summarized their respective interviews. The whole task force then met to discuss findings. Three subcommittee members then drafted a preliminary report based on the written summaries of the interviews and the task force discussion. The task force met again to review the final report and recommend any revisions. Two individuals — a member of the task force and a public information director — edited the final report.

HISTORICAL PERSPECTIVE

Seventeen private institutions make up an unusual group of colleges in Minnesota. Fifteen are church related, most of them having maintained a strong relationship to the churches which sponsor them. Five of the fifteen are Lutheran, eight are Catholic, and two are sponsored by other Protestant denominations. Only two private colleges are independent at present, and one of those has church roots (i.e., was founded by a church). Minnesotans have always cherished the qualities which distinguish church-related as well as private higher education. Moreover, Catholic institutions in the state, unlike their counterparts in some other states, have expected their institutions to match the quality of Protestant institutions. It is that set of eight strong Catholic colleges among the group of other strong colleges that this report concerns.

The Evolution of the Norms of Student Behavior — 1850–1960

With the exception of St. Mary's Junior College, Catholic colleges in Minnesota were founded in the last quarter of the nineteenth century or the first decades of the twentieth. Three of the eight colleges are located in the Twin Cities of St. Paul and Minneapolis, where seven undergraduate collegiate institutions are clustered. The other five are located in outlying regions of the state. St. John's University, founded with the Abbey in 1856, offered principally a "commercial course" until the 1890s. The College of St. Thomas, founded in 1885, existed alongside St. Thomas Military Academy during most of its history. The College of St. Catherine, founded in 1905, was established at the same time as Derham Hall High School, with which it was closely associated. The College of St. Catherine's first degrees were conferred in 1913. The College of St. Teresa was begun as a Seminary for Young Ladies in 1894; college work was offered in 1907. In 1911 the college was legally founded and the first degrees conferred in 1914. The College of St. Benedict was founded in 1913 and the first degrees conferred in 1917. Its predecessor, St. Benedict's Academy, was founded in 1882. The College of St. Scholastica was founded in 1924. Its high school predecessors were Sacred Heart Institute founded in 1892, Villa Sancta Scholastica Academy in 1909 and a Junior College in 1912. St. Mary's College was founded in 1912. Finally, St. Mary's Junior College was founded in 1964.

The evolution of norms for student behavior (the assumptions which undergird the student rules) on all the campuses are remarkably similar, despite the geographic isolation of the institutions during the early years of their formation.

The colleges generally evolved out of predecessor institutions: high schools, academies, seminaries, finishing schools or commercial courses. The closeness of the colleges to the earlier institutions heavily influenced the norms of behavior expected of college students. It was assumed, for the most part, that the colleges would be suitably governed in a manner almost identical to that of the institution which gave them birth. Protective rules, suitable for very young students, were adopted. The Victorian norms of gentility, ladylike behavior, and gentlemanliness which had served the academies so well were transferred to the college campuses. It was taken for granted that the moral and religious development of students was to be accorded pre-eminent importance. The catalog of the College of St. Thomas (1933) articulates this typical and undisputed attitude:

> A Catholic college must regard as its most sacred duty the moral and religious training of the pupils

> entrusted to its care. The rules of the College of St. Thomas have for their purpose to imbue the minds of the students with the principles of religion and honor which must be their code through life. The moral training of the students is in the hands of priests who devote their entire time and attention to the work. The constant presence of the priests among the students serves as a perpetual incentive to excellent behavior, and an admirable means of promoting exemplary conduct.

While the College of St. Thomas spoke of honor and women's colleges of propriety, ladylike behavior, and social graces, the substance of the goal was similar.

All of the colleges, whether sponsored by religious communities or, in the case of the College of St. Thomas, sponsored for most of its history by the diocese, were extensions of the convent or monastery to which they were closely attached. Consequently, not only were slightly modified conventual or monastic schedules adopted, but conventual and monastic values prevailed with only slight modification. The College of St. Benedict's *Guide for Students* in the 1930s advises:

> Attendance at Mass and Benediction is not compulsory. You are expected, however, to attend often, and not to abuse the freedom granted you in this matter. Should you do so you would defeat your purpose in attending a Catholic College.

Rules of silence were enforced to insure an atmosphere of intellectual concentration and industriousness. A discipline to foster self control, isolation, order, simplicity, dress codes, regular prayer, poverty, and even celibacy were almost unexamined values informing the order of the day.

The College of St. Benedict's *Guide for Students* in the 1930s describes the need for silence in the context of a plea for refinement:

> Boisterous laughter and loud talking are not necessary at any time for real enjoyment. They are marks of vulgarity and ill-breeding . . .
>
> . . . aside from the necessity to preserve the general atmosphere of culture in the college residence, there is further need to name certain hours as *Quiet Hours*.
>
> . . . girls who sleep in the dormitory must remember that dormitories are rooms for sleeping, dressing, and personal care. They are at *no* time to be used as lounges, recreation rooms, study rooms, or eating places.
>
> . . . whispering after 10 o'clock in the dormitory is a manifestation of gross selfishness.

The college communities also viewed themselves as extensions of the students' homes. The College of St. Catherine's catalog (1904–14) notified students that their parents' permission was necessary for any deviation from normal behavior. The College of St. Scholastica's catalog (1910) described the atmosphere to be that "of a real home." Like the convents or colleges to which they were attached, colleges regarded themselves in a familial manner.

Prefects, priests, sisters, brothers, or monks who lived with the college students behaved very much as parents. The principle of *in loco parentis* was firmly in place. All aspects of student life (studying, eating, sleeping, recreating, and praying) were assumed to need regulation to insure the students' spiritual, moral, and intellectual growth. The range of acceptable behavior was as much restricted by parental expectations based on societal norms as it was by institutional rules. While the College of St. Thomas's code of behavior in 1912 threatened expulsion to anyone observed smoking on a street car, restrictions on smoking could be modified by parents:

> The College authorities regard smoking among students as a deplorable habit, and feel bound to do all in their power to discourage it. To avoid worse evils, permission to smoke will be given to cadets not less than seventeen years of age who have the authorization of their parents, and to whom, in the judgement of the Rector, the privilege may be granted.

Regulations about visiting privileges, chaperones, man-woman relations, drinking of intoxicants, dressing for dinner, mandatory attendance at meals, supervised study, and appointed times for "lights out" were, for the most part, reflections of the students' home life in the early part of the 20th century. Forms of discipline practiced at St. Mary's College were typical of most campuses and included warning, confinement to campus, probation, suspension, and expulsion.

Finally, college attendance before the 1950s was regarded as a privilege enjoyed by the few. Students were encouraged to view the leisure to pursue higher education as a gift, not a right, while the good fortune to pursue such a goal in a Catholic environment was considered an added blessing. The majority of students knew themselves to be among the first college-bound generation in their family and felt that distinction to be deserving of their gratitude.

The process for dealing with deviant student behavior grew naturally out of the conventual, familial structures of the colleges. Prefects and Deans of Students used what appears to have been a kind of common-sense approach. Catalogs describe the discipline as informed by kindness and firmness. The College of St. Scholastica's first catalog described discipline as being "suggestive rather than repressive." An unarticulated rationale was in place which attributed to parents or their surrogates the right and responsibility to formulate the rules of the household and to "discipline" deviant members of the family.

Both the norms and rules, and the processes for dealing with deviant behavior evolved steadily and almost imperceptibly on each campus until the late

1960s when more dramatic changes were adopted in answer to student requests or demands.

Forces for Change — 1850–1960

Various influences account for the steady evolution of behavioral norms and rules. Both the College of St. Catherine and the College of St. Teresa found that the building of residence halls apart from the main college building accelerated change. The College of St. Scholastica reports that in 1964 when the students moved from the main building which housed both convent and college to the new residence halls a more relaxed spirit developed. "Until then the living areas had been close to the chapel, the dining rooms, and the classrooms. Supervision was carried on informally by many not formally assigned to the task." Later, when apartments were constructed on several campuses, rules which had seemed appropriate for traditional residence halls seemed in need of change. Such changes, usually in the direction of liberalization, inevitably affected the rules for the rest of the campus in time. The size of the student bodies, the growth of metropolitan areas from which larger numbers of students were recruited, and the changing norms of society all influenced life on the campus. National events such as the ending of World War II were particularly influential on the behavior of students on the men's campuses: veterans who returned for the front could not be governed in the same manner as their 17-year-old counterparts who had just left home. As a result, rules for 17–21-year-old students also were gradually liberalized.

As the influence of the academies from which colleges were born waned, the influence of the students at similar institutions increased. Consequently, student governments were formed on most campuses in the 1940s. Student handbooks, produced with the help of student government, reflected the gradual influence of students in the definition of the regulations which were to govern their lives.

Students' expectations of enjoying a degree of self-government went hand in hand with their viewing college attendance no longer as a privilege of the few but as a right and even an obligation of the many. More second and third generation college students arrived in the 1950s and 1960s. They often viewed their college years not as a time of leisure to pursue higher education but as a time of pressure to qualify for a suitable profession.

Another result of the inspiration of comparable institutions was the formation of boards of faculty and students to respond to cases of student misconduct with power to impose appropriate sanctions. Disciplinary response to serious misdemeanors was no longer left solely to the discretion of the Dean of Students.

During the 1940s and 1950s the percentage of lay persons serving as faculty and staff on all the campuses increased until, in the 1970s, religious were usually in the minority. A surprising number of lay persons who were recruited were alumni or alumnae of the employing institutions. One might expect a lack of impulse for change from such inbreeding. Nonetheless, as the lay presence increased, norms and rules were adjusted to reflect more clearly those of secular graduate schools from which came faculty and staff than the traditions of sponsoring religious communities. The informal care of students offered by religious prefects was replaced by that of professional counselors. At the same time, the degree of intimacy between faculty and students as friends and confidants as well as disciplinarians lessened.

During the 1950s and 1960s colleges began to employ middle manager administrators with managerial skills based on organizational theory. Their presence in institutions where top level administrators, recruited from the faculty, often lacked those skills sometimes served as irritants for change.

As some familial structures disappeared, more governmental and legal structures took their place. The enlargement of student rights was accompanied by some diminution of the informal, caring environment which characterized the early college. On the other hand, the present college communities which foster adult rights and responsibilities are also perceived by most students to be caring environments.

An exception: Because St. Mary's Junior College was not founded until 1964, its history does not reflect the kind of evolution of norms and rules and processes experienced by the other seven Catholic colleges. While other colleges had to change their minds about what should be expected of students, St. Mary's Junior College merely had to make up its mind.

St. Mary's Junior College recruited older, career-oriented students who, it assumed, should take upon themselves adult responsibilities. Consequently, rules usually merely reinforced the requirements of the law. No *in loco parentis* traditions needed modification. From the beginning, clear distinctions were made between behavior in the academic and residential areas. Misdemeanors in the residence hall did not result in dismissal from the academic program. Any changes that occurred in the college's response to student behavior kept pace with the changes in society at large and probably occurred with more ease than on the four-year campuses with their accumulation of traditions.

Recent Evolution of Norms and Procedures — 1960–1980

1. **Procedure:** Distinct changes occurred in the handling of disciplinary procedures at all Minnesota Catholic colleges in the 1960s. Beginning in the late nineteenth century, disciplinary procedure had been the terrain of ordained clergy and members of religious orders. After 1960, procedure came to be regulated increasingly by lay persons. At the College of St.

Scholastica, until 1965 lay persons comprised only a tiny minority of the faculty. Sisters were the chief disciplinarians. The first lay Dean of Students at the College of St. Thomas began his tenure in 1967. A lay person did not hold an administrative position at The College of St. Catherine until 1961. Today at St. Catherine's the Dean of Students, the Director of Housing, the Student Activities coordinator, the counselors, and the resident advisors are all lay persons. At the College of St. Benedict, the College of St. Scholastica, the College of St. Teresa, the College of St. Thomas, the College of St. Mary, and the College of St. Catherine the Dean of Students is a lay person. Only at St. John's University is the Dean of Students position held by a member of a religious order. St. John's University adheres most closely to the old pattern of procedure in that its residence hall staff, with the exception of two, are all monks.

In the mid-sixties the colleges created new administrative offices for handling procedure. In 1968 the College of St. Scholastica created a new position, the Dean of Student Affairs. This officer was charged specifically with responsibility for discipline. In many cases the new officers were not Roman Catholics. Except at St. John's University, these changes created little notice. At St. John's University conservative students protested changes in student life with the slogan: "We are lacking rules and maturity."

Behavioral procedure administered by these officers was hammered out by committees (successors of the earlier boards) on which faculty members and students sat. Procedure was not an expression of the will of the faculty alone. In 1965 at the College of St. Teresa a student Community Committee was established to be concerned with off-campus conduct of students. And in another departure from the past, these committees were concerned with the protection of the legal rights of students. A lawyer participated in the drafting of the 1976 guide to procedure at the College of St. Scholastica.

2. **Rules of Behavior:** Given this fundamental structural change in procedure at Minnesota colleges, there was continuity in execution of policy before and after the 1960s. Pregnancy, homosexuality, and excessive drinking were handled on an individual basis by the new administrative officers, as they had been in the past by the priests, sisters, brothers, and monks. Quiet voluntary withdrawal from the Catholic college continued to be the course of action required of serious offenders, rather than open hearings and publicity.

Yet there were great changes in the definition of proper behavior after the middle 1960s. Immense liberality and freedom were allowed to the students in contrast to the past. At all colleges sharp distinctions between the campus and surrounding public neighborhoods were dropped from codes of behavior. At the College of St. Scholastica in 1965 for the first time students were allowed to patronize the neighboring Kenwood shopping district. Dress codes were eliminated. Students did not have complete freedom to choose what to wear at St. Catherine's until 1968.

Everywhere visitation between men and women in residence halls began to be allowed. This took place at St. John's University and the College of St. Benedict first in 1967 and at the College of St. Thomas in 1973. All over Minnesota there was a new emphasis on "peer-relationships" and defining rules in such a way that the legal rights of students and colleges would be protected.

But there were variations. Some colleges began to allow on-campus drinking (the College of St. Thomas and St. John's University did in 1963). On other campuses drinking was forbidden (the College of St. Benedict and St. Mary's College). Some colleges began to allow men and women to live in adjacent wings in the same residence halls. The College of St. Scholastica took this step in 1979. St. John's University and the College of St. Benedict abandoned an experiment in co-educational living after a trial run which lasted from 1968–1970. Most Minnesota Catholic colleges maintained single-sex residence facilities.

Forces for Change in the Recent Past — 1964–1980

1. **The Church:** Without a doubt, the greatest force for change in the colleges was the Second Vatican Council (1961–1964). The Council ushered in an era of renewal and transformation in all institutions related to the Roman Catholic Church.

On the positive side, the pronounced ecumenical spirit of the Roman Catholic Church after Vatican II brought increasing numbers of faculty who were not Roman Catholic to the colleges. Some colleges, most notably the College of St. Scholastica and St. Mary's Junior College, have achieved almost an equal balance of Protestant and Catholic students. Despite the fact that student bodies at most institutions remained overwhelmingly Roman Catholic, looser emphasis on specific "Catholic" elements in codes and procedures did develop.

On the negative side, Vatican II resulted in a large exodus of priests, nuns, brothers and monks from the colleges. This is the phenomenon which stands behind the introduction of lay and non-Roman Catholic persons into administrative positions after the mid-1960s. Moreover, after Vatican II Catholic high schools sent a new breed of students to the campuses. Their attachment to traditional expressions of Catholicism had already weakened before their arrival on campus.

At the same time, alumni/ae tried to influence the institutions to preserve intact the lifestyle they had experienced while on campus. While surveys of graduates' attitudes may have revealed a support for the changes in student behavior being accepted by colleges, the most vocal alumni/ae and alumni/ae par-

ents often represented a traditional point of view which was opposed to the stance of most colleges.

2. **Society:** Change was also related to transformations in American society. Of these, the appearance of the young adults born during the post-World War II baby boom at the doors of Minnesota Catholic colleges produced the most obvious changes.

This bulging population in the colleges after 1964 created the need for more specific structures in the behavior area and dictated the end of the informal familial-paternal patterns of the past. Many students of the baby boom era chose Catholic colleges, not because of their Catholic identity, but because they provided an attractive alternative to the state's public system of higher education.

The effects of the civil rights movement and the Vietnam War protest movement led to the questioning of society's traditions and an atmosphere of student independence. Catholic colleges were not isolated from this mood. An observer of The College of St. Catherine wrote:

> The late sixties and seventies saw everything becoming bigger, the city moving closer, the general culture showing a radical change in values, permanency seeming to lose its value, and tradition, as valuable, questioned. Everything seems to be compartmentalized and the center which holds things together gradually disappearing.

This mode of independence led to a higher level of drug and alcohol abuse. A number of colleges established Alcohol and Drug Education Committees. The evolving liberal attitudes of American society toward the poor, women, and minorities also had their effect on the predominantly white middle-class campuses. A broader constituency grew up on almost every campus with consequent adjustments in policies to meet the needs of the new student body.

A liberal trend often came from the new tendency toward co-education in Catholic institutions. At the College of St. Scholastica marked changes occurred after the college became co-educational in 1968: residence halls provided for visitation by male students. Students were no longer "campused" for drinking. In 1979 male freshmen began to be housed in a wing of a formerly all-women's residence hall.

Comparison of Past and Present Student Behavior

Student behavioral norms and procedures lend themselves to a list of contrasts: from *in loco parentis* for the governing of children to responsibility for self in the governing of young adults; from highly prescriptive discipline with a clear set of norms and rules for all aspects of college life to a more open process for responsible decision-making about a range of acceptable choices of behavior; from college attendance viewed as a privilege to its being considered a duty or burden; from student development being staffed by academic generalists to professional counsellors and specialists; from familial laws and structures to civil law and peer norms, with rights of students coming into clearer focus; from a finishing school atmosphere to an academic environment for adults.

Such a set of contrasts, however, risks oversimplification. Student behavior on Minnesota Catholic campuses today is by no means entirely dissimilar to the behavior of past generations. The importance of community to good Christian lives has always been stressed. Similarly, the necessity of serving the common good even as one pursues individual goals has consistently been emphasized.

Student handbooks at the College of St. Benedict from the 1930s and 1940s focused upon reverence for others, for things, and for self as motivating factors to guide student choices. That rules were to be reasonable and purposeful has remained a constant goal. Historically, efforts were made to help students internalize motivation, to act from inner conviction and not merely from unthinking obedience to laws:

> The students are asked to examine the following regulations fairly, and notice how every rule is made with a definite purpose, and to consider what would be the result if any single rule were violated by all. If your comfort and efficiency is insured by the general observance of these rules, you have no right as an individual to lower the general efficiency by carelessness. Such carelessness means that you are not accepting your obligations as a member of society.

On the other hand, differences did develop as the rules and the processes for dealing with deviant behavior evolved. Gradually, more liberal attitudes began to prevail, permitting an ever wider range of behavior. Distinctions between issues of morals and issues of taste became clearer as time went on. For example, the wearing of strapless evening gowns is no longer considered a moral issue. Less energy was expended in legislating for taste.

The evolution of norms and procedures for student behavior has not been entirely the product of planned change. Few would claim that a high degree of intentionality informed the host of decisions made in response to events — decisions which inadvertently set precedents and initiated trends in student life. The colleges in many ways, then, followed the trends in society at large even though they may have adjusted to those trends at a slower rate than did the rest of the American higher educational scene. All this time student development teams and colleges struggled to define for themselves what it meant to be Catholic institutions.

Possibly the faculty members of earlier decades who were more frequently academic generalists and who were held more responsible for student conduct made

less sharp distinctions in their own behavior between that of caring human beings and that of professionally competent academicians. Whether their positive influence upon students was greater than that of their more professional descendants remains problematic, but alumni/ae do attest to the humane and civilizing influence of generations of such faculty members.

PERSONAL INTERVIEWS

Our study of campus community behavior had two foci: first, we wished to find how personnel in the eight Minnesota Catholic colleges currently develop policies which govern or guide decision-making about behavior on campus; secondly, we hoped that by studying two areas in which the most recent policy statements may have been expected (i.e., sexuality and justice), we could both exemplify the policy-making process and also develop a descriptive comparison of these policies among the eight colleges studied.

Justice Issues

Justice was the first of the two major areas to which questions in the personal interviews were addressed. Individuals were asked to describe the judicial systems, if any, that existed on the campus and to indicate how various types of situations might be referred to such systems or otherwise handled.

1. **Judicial Systems:** Violation of campus codes or policies are generally dealt with individually. The appropriate staff member will first discuss the incident with the student and if unresolved, refer the case to the appropriate judicial or grievance committee. Though the campuses vary, most have an academic grievance and a student conduct or judicial committee which are usually described in the institution's student handbook. Generally, the committees are comprised of students, faculty and/or staff with a dean or other college official serving in an *ex officio* capacity.

The general procedure for handling an academic grievance such as an accusation of an unfair grading practice includes a chain of command: individual faculty member, department chair, divisional chair, academic dean, grievance committee. As a last resort, the president may become involved in an academic or student conduct procedure. There is considerable evidence that a single, isolated instance would prompt little action unless there were a preponderance of evidence from more than one individual. It was also apparent that the formal grievance process is rarely used and not clearly understood. Frequently staff members are unfamiliar with both the specific purpose and composition of the committee or board and can rarely cite actual cases that have been handled by such procedures.

On issues such as students being accused of excessive absences, alcohol abuse, theft or abuse of visitation policy, there is a general attempt to handle the case informally and through individual counseling if appropriate — a mode of keeping it in the family — instead of referring the case to a more formal grievance or student conduct committee.

In general the handling of justice issues seems to focus on the disposition of the case or incident rather than the investigation of the inherent justice issues. One exception is the junior college, where the primary intent of the judicial process is to ensure justice as opposed to supporting an expedient disposition of the case.

On some of the campuses formal judicial systems are "up in the air," making the issue of whether or not to institute such a procedure analogous to the issue of whether or not to have all campus practices formalized into explicit policies. Clearly, there are advantages and disadvantages to establishing a formal system. The more informal system provides for a more personalized approach, one that perhaps takes into account individual differences and supports the community or family rapport among faculty, staff and students on a small campus. On the other hand, not having a formalized system may preclude fair handling of grievances or accusations when the informal system breaks down because of personal bias or unwillingness to recognize the potential merit of both sides of a case. There were instances of not using formal grievance procedures, even when the issue had not been completely resolved. Such lack of resolution may reflect an individual's inhibition, reticence, deference to authority, or lack of understanding of available procedures. Lack of resolution may also reflect staff and faculty ignorance or misunderstanding of the process and its function, so that students might be poorly or inaccurately advised. Faculty or staff involved in an incident may forget to remind students of their rights.

Interviewees' perception of the institution's response to faculty, staff or student challenge to an institutional ethic or value is somewhat varied, though there exists among the campuses the pervasive norm of handling the case informally if at all possible. Action ranges from ignoring the issue, asking the individual to adopt a "lower profile" and letting peer pressure serve as an informal deterrent, to private discussion with the dean or other college official, or dismissal. Generally, the means of intervention depends on the level of impact of the behavior on the college. Several respondents indicated that they had little knowledge of such instances and thus were unclear about appropriate procedures.

2. **Sexual Equality:** Though not always a justice-related issue, individuals were also asked about sexual equality on the campus. In response to questions about the promotion of sexual equality in such areas as student activities or sports opportunities, personnel at single-sex schools generally feel that no major prob-

lems exist, although some cite the need to be conscious of reverse discrimination. In the co-educational schools, all of which have shifted from single-sex institutions in the very recent past, mention was made of the development of an active women's council and a deliberate effort to promote equal sports opportunities for both sexes. Inequities in staff programming, finance and facilities are apparent to some interviewees in schools which have recently become co-educational. This position is not supported by all interviewed.

Language in college documents in all institutions seems to be well screened for sexist usage. In all schools, there are definite efforts to remove sex-specific language in publications and also in liturgical celebrations. In one institution, the women's advocacy group monitors all publications. Another institution recently hired a staff person to develop a process to handle sexist language in college publications as well as in teaching. Some single-sex schools tend to pay less attention to the issue of sexist language than do the co-educational institutions, while others are particularly sensitive to the issue. One college indicated that the National Council of Teachers of English (NCTE) guidelines are circulated.

Access to facilities is generally not regarded as a major issue at any of the eight institutions. The same is true of residential facilities. Equal housing facilities are provided in those schools which are co-educational.

In the matter of job placement, male staff are a definite minority in women's schools and female staff are a definite minority in men's schools. Female staff are a minority in those schools which are co-educational. Efforts are being made in most schools to provide advisement and counseling for women who major in and seek employment in those areas which have traditionally been male.

3. **Summary:** For the most part, all institutions rely on both formal and informal procedures, but it is the latter which generally govern the handling of justice-related issues. Furthermore, individuals seem committed to retaining the benefits of an informal system while mindful of the need for establishing a formal system for use if needed.

Sexuality Issues

Human sexuality is the second of the two major areas to which questions were addressed. These questions dealt more with on-going daily behavior than with the development of policy as such.

It was found that seven of the eight institutions surveyed provide information on birth control methods, generally through the health services office. Such information is available on request. One of the seven schools indicated that the information was not *officially* available. One of the interviewees at the eighth school mentioned that such information is not available, but commented that "it should be done." Counseling is generally available at the schools; contraceptives are not. Health care staff provide pregnancy testing at four of the schools. Testing for venereal disease is available at three.

All schools provide personal and supportive counseling for female students who are pregnant and/or male students who assume responsibility for a pregnancy. Female students are not required to leave school during pregnancy. If a woman so chooses, "easy exit" and "easy return" will be provided for her. Referral for health care is made if requested.

When a student is considering an abortion, effort is made at all the colleges to have the student look at the options and to consider the consequences of whatever action is taken. There seems to be no reticence about speaking to the values of the Catholic church and/or to the position of the particular institution, and the staff person's approach is generally not intimidating. Nonetheless, staff persons can on occasion be intimidated by special interest groups from within and without the institution.

Staff who were interviewed believe that human sexuality education should be expanded on the campuses. Health services, campus ministry, and counseling departments are the personnel most often cited as those who should be responsible for such education. Interviewees suggested that this type of education does not happen because, they hypothesize, higher administration officials will not support such a program and indeed will find it too controversial for the public image of the institution.

Counseling is available for the homosexual student if the student seeks help on his or her own initiative. The colleges tend to speak of the issue of homosexuality as one that is "invisible" on the campuses, though existent. Mention was made by one person of an effort to establish a support group for homosexuals, but the effort was abandoned because of opposition. Another person mentioned a "general tolerance" but defines the issue as a "tough one."

Staff who were interviewed indicate that they were guided by professional ethics and personal values in dealing with issues of sexuality. All are sensitive to the church-related position of their school, and express willingness to consider this position in dealing with the issues. There is no evidence of any concerted effort to impose values or to issue edicts.

There seems to be a disparity of approach between staff and student attitudes regarding sexuality issues. One statement refers to staff attitude as involving a sense of concern and counseling, while the student attitude is less enlightened and more prone to intolerance and insensitivity. There is a general feeling that matters pertaining to human sexuality deserve more attention on campuses.

In general overview, specifically stated formal policies in the area of human sexuality are most clearly

evident in the matter of residence life. Hours are clearly stated, visitation privileges are specific, mention is made frequently of procedural approach and permissible disciplinary measures available to staff persons responsible for their implementation. Change in such policies over the years is quite evident, but in no instance can one see a clear departure from or violation of institutional philosophy.

A theme running through other human sexuality issues seems to be one of personalized attention to the student, respect for the dignity of that student, and a sensitivity to the existence of an institutional philosophy and value system which permeates campus life, but which is rarely present in the form of definitive statement or formal edict. Personnel dealing with sexuality issues tend to be professional persons with a sense of responsibility to the ethics of their profession; they also tend to respect, and in many instances to reflect, the value positions and moral stance of the parent institution. Though in some instances this value position or moral stance may not be stated openly, or explicitly and precisely, staff tend to infer the fact of a position and to deal with such matters accordingly. Lack of a clear position creates a sense of ambiguity or even confusion which is problematic for staff and students. For instance, when students or staff need to make a response to an issue involving sexual behavior, they may be unclear whether their response is consistent with the institutional philosophy.

In summary, it seems clear from the interview process that while employees are generally very willing to acknowledge the position of the Church and of the institution which they serve, they also feel a strong sense of responsibility to work with the student individually and professionally regardless of the problem which is presented.

Modes and Styles of Policy Development

Personnel from the eight colleges who responded to the structured interview questions in the area of policy development agree that policies either governing or guiding decision-making about campus behavior have been developed in both retrospective and anticipatory modes. Policies developed retrospectively are those in which personnel find they have to respond or react in some systematic way to an accumulation of behavior already occurring or to the first serious occurrence on campus. Many of the colleges develop policies about alcohol use or health center services in this retrospective fashion.

Policies which reflect a general philosophical framework more often seemed to anticipate a potential set of events on the campuses. For example, policies on sexual equality might anticipate a transition from a single-sex to a co-educational student population. Policies on equal access to learning material and processes for visually, hearing or mobility-impaired students are developed in anticipation of a recruitment effort to enroll such students. A final example is the development of grievance policies and procedures which anticipate and make possible stronger student participation in the disposition of their own affairs.

Occasionally, personnel interviewed remarked about a traditional preference for a "least is best" approach — as few policies as possible — or broad philosophical statements as the basis for decision-making and responses to behavior in the campus community. Personnel take pride in being able to respond to each situation in a flexible way according to individual circumstances, rather than to be guided by policies which define limits or procedures in advance. It appears that until recent years college personnel have preferred to respond to problems on an "as needed" basis rather than by establishing policies. As the subject of one interview commented, "We like to keep it in the family."

There are clear advantages and disadvantages to each of these approaches: retrospective, anticipatory, and "least is best." Anticipatory policy-making lessens the likelihood that college personnel will be making decisions under crisis conditions, or that resolution of a single incident will be precedent-setting. The anticipatory approach allows time for adequate data collection and involvement in the development phase for those who must implement policies. In general, most colleges seem undisturbed about the lack of anticipatory policies which prepare for and foster change. On the other hand, there is potential for anticipatory policy-making to create more structure than is necessary without a specific incident to make the policy concrete.

Retrospective policy development provides clarity about the implementation of a policy, since the precipitating incident is highly specific. This style also promotes concrete, present and reality-based policy development, and relatively few policies. The adage, "If it's not broken, don't fix it," exemplifies this style of policy development. Disadvantages of policy development after the fact include the likelihood that policy statements will be developed under pressure, sometimes in a reactionary or punitive mode. It seems that retrospective policy development, since it serves to solve a particular problem, may focus more on the problem than on the broader implications inherent in the situation.

Despite the study's focus on modes of policy-making, interviewers often found personnel preferring to operate out of the philosophical framework of the college or the institution's mission statement. Several advantages of this latter mode of decision-making were offered. The primary advantage cited is that the broad philosophical framework provides greater flexibility in responding to individuals. Policies tend to

channel people into systems where solutions may be relatively impersonal. The absence of a policy, on the other hand, requires a personal response to individuals in each case, which fosters the sense of community, or "family." Some personnel remarked that not having an explicit policy, or operating out of a broad philosophical framework, provides a screen of ambiguity which often allows personnel to respond to students or other community members in ways that may draw some criticism from conservative constituents if those responses were made explicit in a policy statement. For example, a college may choose to remain silent on how personnel respond to students requesting conception control information.

As more and more professionals enter the colleges who have primary or substantial education and training in student development, student personnel work, higher education or administration, it seems there is an increasing tendency on their part to want clear policies. While in the past personnel often had long-term associations with the colleges as members of the sponsoring religious community, now many of these more recently employed personnel have had little or no previous experience of the specific history and traditions of their particular college. Having little time to steep themselves in the unwritten expectations of that particular college, they gain the operational clarity they seek through policy development.

The use of a philosophical statement that does not spell out limits, or a situation-as-needed response, poses some problems — usually for new faculty, staff members, and students. Since responses to behavior in the campus community flow from an interpretation of the philosophy or from the tradition of the institution, it becomes necessary for new personnel and students to try to infer the philosophical position of the college to determine appropiate behavior for members of that college community. One person interviewed said that when he was trying to decide about sponsoring an extracurricular educational program on his campus, he tried to imagine how the president of the college would respond. This projection was based upon the president's responses to prior related but dissimilar incidents. This example illustrates the problem of the ambiguity of implementing a philosophical principle by resorting to mind reading.

Some believe that without some clearer indication of the college's position, staff and students may feel more inhibited about exploring how their values compare with those of the institution (e.g., the question of homosexuality). One person interviewed comments, "You may find out there's a position only after you violated it." Staff may operate with assumptions based on an historical perspective of the institution, which may not always be accurate. Occasionally, personnel reflect a conflict of conscience between what they perceive to be the institutional position and their personal or ethical stance. A typical attitude then is, "I want to help this person but I may not be able to admit *how* I'm helping the person." Such a situation could arise, for example, in the area of conception control guidance. Some personnel believe administrators reflect a "Do what you must, I just don't want to know about it" attitude.

Responses to an interview inquiry about the resources college personnel use to determine their responses to students suggest the importance of the *personnel* making responses to behavior on campus. Most respondents say they rely primarily on their professional codes of ethics or personal values to guide their responses. The next most frequently cited resource after personal values is that of "specific policy statements." The least cited resources for decision-making are college philosophy or mission statement, and Scripture and Church teachings.

Some of the personnel suggest that while faculty, staff and administrators typically have the personal and cognitive resources to grapple with dissonance in the value systems in which they move, the young student often does not. The educational institution has an objective to foster the development of an adult individual who lives within the institutional Church and who is liberally educated. This desire for student exploration of alternatives in order to foster personal responsibility may result in a collision of the student with what he or she perceives as discrepant components of the "liberal arts" and "Catholic" identities of the college.

New students particularly tend to associate a cluster of rigid or conservative attributes with the "Catholic" identity of the colleges. While the ambiguity inherent in the "no policy" approach does allow for flexibility, it often results in students assuming that faculty and staff will adhere to the "party line." The consequence of this perception in some personal matters is that they seek help away from the college which, in turn, limits the ministry of the college to those students. One person interviewed cited an incident when a student consulted her, in her capacity as a resident staff member, to suggest an off-campus counselor for help in exploring the student's sexual identity. When the staff member inquired why the student had not consulted one of the counselors in the campus counseling service, the student stated that she believed the counselors there were obligated to reflect the "Church's attitude" and would be unable to provide her with a free climate for exploration. This staff member, however, is aware that these same counselors had successfully helped other students to explore questions of homosexuality and sexual preference.

It appears important for college personnel to recognize the advantages and disadvantages of being either explicit or ambiguous in policy statements. Furthermore, because of the assumptions (both correct and incorrect) based on individual interpretations of historical, religious and institutional perspectives, it

seems to be necessary for the Catholic college to be more explicit in defining its position than is necessary for a secular college.

In addition to the anticipatory, retrospective and "no-policy" modes of policy development in the eight colleges cited, the people interviewed cite differences in styles of policy development in terms of range of participation. The styles identified on the campuses include the following:

Formal Consultation: Representatives of all areas of college life who are involved with an issue are brought together in a formal way to discuss the issue, collect data, make an assessment and recommend a policy statement.

Informal Consultation: Advisement on an issue is sought informally from, for example, a person who is involved and happens to walk into the office at a given time, or in a "water cooler" conversation. The person's insights are often spur-of-the-moment contributions and may or may not contribute to a final policy statement.

Top-down Formulation: The policy originates and is developed at the top of the hierarchical ladder in the institution and is primarily shaped by the experiences and perceptions of those on the administrative level of the institution.

Bottom-up Formulation: The policy originates and is developed by line personnel or students and is taken through decision-making channels by, for example, a special interest group.

Advantages and disadvantages cited by those interviewed follow the research results of social systems analysts. As expected, high level participation styles tend to result in a greater sense of satisfaction with the process and outcomes. Where the level of participation in policy development is high, personnel indicate a corresponding higher level of commitment and willingness to assume responsibility for implementation. In addition, the process itself becomes educative for the college community because of the number of people participating. Personnel in high level participation colleges seemed more clear about policies and procedures in general. The process is, however, highly time-consuming.

Low level participation styles, while generally efficient, result less often in satisfaction with process and outcomes for those who are the objects of the policy, or those who must implement it. Personnel may perceive that their point of view is not adequately represented. If a supervisor or division head fails to institute or pursue policy development, line workers feel powerless or unable to make an impact on an issue with which they must deal regularly. The educative process is diminished, people may be less aware of the rationale for the policy, and less willing to cooperate with implementation.

In some colleges, the differences across divisions in high or low levels of participation in policy development contribute to decision-making difficulties when two or more divisions have to work together.

While there were no direct inquiries in the structured interview to specifically identify settings in which high participation styles or low participation styles are employed, the interviewers detected a suggestion that in general high participation styles seemed more likely to be found in student personnel divisions and low participation styles in the business management and academic divisions.

RECOMMENDATIONS

Our observations suggest the following recommendations for Catholic colleges and universities:

1. Provide for better orientation of students and faculty on the purpose and the use of grievance procedures so individuals are clearer about alternatives available for resolving an issue.
2. Retain the advantages of the informal, personal discussion approach while not denying or ignoring the value of establishing formal judicial procedures. This informal channel or network is often cited as one of the distinct advantages of attending or working in a small, liberal arts institution.
3. Examine decision-making styles so decision-makers are aware of the merits of various styles.
4. Clarify for staff and students alike that support for the institution's church is not antithetical to support for individual differences (e.g., sexual preference, conception control, etc.).
5. Hire staff and faculty who are aware of and respect values which are compatible with those of the institution. Similarly, institutions must be sensitive to the values of those who are employed.
6. Examine present stance and philosophy in relation to stance and philosophy of the past in order to avoid departure from the values of community and care of persons which have been given significant emphasis in the history of the institution. In the same way, policies must reflect the faculty, staff and students of today better to ensure a dynamic institution which prepares people to live in a world of diverse values.
7. Establish hiring practices which reflect an institutional sensitivity to building a community which exists for the benefit of the student.
8. Establish faculty and staff development programs in such areas as value exploration and interpersonal relationships.
9. Finally, colleges are advised to deal with issues of human sexuality and to promote human sexuality education on all campuses.

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THE INDIANA REPORT

INTRODUCTION

The charge given to this ACCU Task Force on Campus Community Behavior is to present a report which will aid Catholic institutions in their effort to respond more fully, creatively, and conscientiously to problems of immoral and unethical behavior which arise on their campuses. Though they are aware that these problems are complex and that each school is to an extent unique, the Task Force members still decided that a report focused upon the practical rather than the theoretical dimensions of these issues could be of greater use. So the following report mainly discusses attitudes, ways of thinking through issues, specific steps and recommendations.

Nonetheless, the Task Force members are also convinced that the means by which a Roman Catholic institution of higher education deals with problems of immoral and unethical behavior ought to be obviously, demonstrably and consistently related to the school's Roman Catholic identity and character. It is clearly not the duty of this Task Force to articulate what that identity and character is. That duty devolves upon every Roman Catholic college and university. Yet certain assumptions about the Roman Catholic character and identity have guided the members' reflections. These must be stated briefly in order that the practical suggestions made in the report be set in their proper, broader context.

The Roman Catholic identity of a college or a university does not make it completely unique. As an institution of higher education, it shares certain goals and values with its religious and secular counterparts. Any college or university's reason for being is its enduring public homage and service to truth. Thus, a Roman Catholic college or university, no less than others, exists to acquire, clarify, extend, and disseminate knowledge of truth wherever it may be found. As such, it is marked by commitments to the canons of open, rigorous, and self-critical inquiry and to teaching which motivates and enables persons to continue the pursuit of truth outside formal academic structures. Yet the adjectival phrase "Roman Catholic" implies a particular vision which ought to inform not only teaching and research but every other dimension of institutional life. This vision is shaped primarily by a commitment to Jesus Christ as Lord and Savior and so also to the Church, which "by her relationship with Christ . . . is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind" and ". . . an instrument for the achievement of such union and unity." (Dogmatic Constitution on the Church, Vatican II, Paragraph 1).

This commitment and the vision which stems from it provide unique foundations for a Roman Catholic institution's reverence for truth and powerful motivation for the activities which serve the cause of knowledge. This vision calls the members of a Catholic college or university to honor and pursue knowledge not simply to acquire its most obvious benefits. For the experience of the Church has led to the conviction that knowledge makes more effective mankind's graced

efforts to respond to God's invitation to union with Himself and to the unity of the human race. Knowledge can illumine and clarify the ways of God's reconciling love among us. It can render more effective and expansive that love of one's brothers and sisters to which Jesus called his followers and without which union with God and the unity of mankind will remain ever unattainable. The informing vision of a Roman Catholic college and university thus values and promotes knowledge also for its powerful role in the realization of human destiny as constituted by God's love.

A college or university which identifies itself as Roman Catholic does not thereby lay claim to perfection. Rather, its self-identification engenders an enduring commitment to the struggle to become an ever more faithful sign and instrument of union with God and the unity of mankind in and through its specific activities of extending, deepening, and disseminating knowledge. As a sign of union with God and of the unity of mankind, it should continually try to discern, formulate, and live by the values which that union and unity imply. As an instrument of that same union and unity, it must try to orient its educational activities to promote the good of all its members and through them the good of the whole human community. To the extent that it is a faithful sign and an effective instrument, a Roman Catholic college or university enacts that service to God and humankind which its informing vision demands of it.

In such an institution, every member, each in his/her own way, is served by education and is educated for service. Yet genuine and effective service is an act of the whole person, not just of the mind. Education in a Catholic institution, therefore, means not only the perfecting of the intellect but of the individual as a whole. Those who belong to a Roman Catholic school cannot ignore instances of immoral or unethical behavior if they are truly striving to lead one another to a human and Christian maturity in which all possess the motivation and knowledge to serve others to the fullest extent of their capabilities. Instead, they must, on the one hand, act to preserve and promote the conditions necessary for the institution to fulfill its mission. On the other hand, they must also act to support, nurture and guide one another to the point where all will be able to perceive that to which they have been called and to shoulder their own responsibilities of service to God and their sisters and brothers. "For a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share." (Declaration on Christian Education, Vatican Council II, Paragraph 1).

The Problem

The essence of our Christian calling is summed up in the two great commandments: the call to love God, neighbor and self. Jesus' life exemplified this love. Thus, the model for Christian maturity is Jesus himself, and the Gospel call to love one another suggests the norm for Christian interaction. Further, it is written that we will be judged on how we have met the needs of our brothers and sisters. These, we believe, sketch in a general way a vision of Christian community.

We recognize, however, that many behaviors taking place on Catholic campuses fall short of this vision or are in actual opposition to Christian practice. The reality of community life in a college setting is that conflict does take place on all levels. This is to say, between individuals and/or between individuals and groups, or between various groups. Conflicts may occur between peers or may cross groups between students and administration or faculty and administration. Examples of behaviors that work against community are: playing loud music in the residence hall, prejudice, lack of attention to the needs of others, jealousy, destructive competition, vandalism, peer pressure, rumors, irresponsible use of alcohol, dishonesty, rape, fighting, decision-making processes through which people do not feel that they have been treated fairly, or dealing dishonestly or indirectly with people. This reality indicates a community problem of how to deal with the ideals of our call and at the same time journey as a pilgrim people.

The question is: how can institutions effectively respond to the various forms of interpersonal conflict that are inevitably part of people living and working with one another? The challenge then is to create an atmosphere which encourages and assists members of our college communities to act in ways that exemplify our Christian ideals.

The Approach

This report suggests ways to meet this challenge by focusing upon three areas of concern among diverse issues of interpersonal conflict and disregard for community: alcohol abuse, human sexuality and dishonesty. Though the sections dealing with each of these concerns stand alone, five key themes are common to all three:

1. Each section reflects the task force members' sensitivity to the fact that circumstances vary widely among Catholic campuses; and their awareness that moral uncertainty exists in the hearts of many professed Catholic Christians.
2. Each section applies a developmental model and focuses on human growth in relation to the kinds of institutional responses discussed.
3. Each section assumes the pre-eminence of one's own informed conscience.
4. Each section assumes that a goal worth striving for is to impart the ideals of responsible freedom and Christian interdependence.

5. Each section reflects the task force members' conviction that well-informed, well-considered decision-making is at the heart of resolving conflict and building community. Here the stress is not on pointing out what people do wrong, but helping to expand their capacity for doing things right.

These thematic underpinnings and the suggestions made in the following sections are offered as a way of dealing with immoral and unethical issues as they arise on Catholic campuses.

AREAS OF CONCERN

Approaches To Alcohol Abuse On Catholic Campuses

In recent years alcohol abuse has gained growing recognition as one of the nation's leading health problems. In 1976, the National Institute of Alcohol Abuse and Alcoholism (NIAAA), under a mandate from Congress, declared alcohol abuse among youth as one of its national priorities for action. As a result of this effort colleges and universities throughout the country have begun to recognize and respond to the problem of alcohol abuse within the college community at large and in particular among students. Research indicates that the vast majority of college students (85%–97%) will choose to drink. Of that majority, an average 10%–25% (varying between men and women) classify themselves as "heavy drinkers." The actual percentage of drinkers does not tell us much because this statistic does not necessarily signal drinking problems. Nor is it a cause for self-congratulation. The important question is whether there is heavy, irresponsible or self-injurious drinking.

This paper addresses three primary concerns relating to the problem of alcohol abuse within the college community. Above all, it is essential to approach and acknowledge the problem as a community problem, which is a responsibility shared by all members of the college community. Second, it is necessary to examine attitudinal and behavioral modes of response to the problem of alcohol abuse and to reflect upon the position adopted by one's own institution. Third, it is important to identify a programmatic model of response to alcohol abuse which incorporates a balanced philosophy of prevention and intervention.

1. **Alcohol Abuse as a Community Problem:** It needs to be stated, and stated very clearly, that alcohol abuse within a college or university (city, state or country for that matter) is a community problem. By virtue of its communality, it is also a community responsibility. Though programming and treatment efforts may be directed to serve a particular constituency (e.g. students, faculty or employees), the responsibility for diminishing alcohol abuse within the community belongs to all of its members.

The general tolerance, if not acceptance, of alcohol abuse within a community by any of its members contributes, at minimum, not only to negative consequences for the individual problem drinker but also to a negative impact upon the moral, social and academic climate of the community itself. Efforts to respond to the problem of alcohol abuse within the community cannot be successful if met with inconsistency, ignorance, or abusive behavior on the part of the leaders of that community (faculty, staff, administrators, student leaders). There is a critical need for the entire college community to reflect on the ways in which it chooses to entertain, socialize and relax; to explore ways of encouraging the responsible use of alcohol; to reconcile the reality of student drinking practices with state and college alcohol regulations; and to encourage commitment to personal and communal efforts to diminish alcohol abuse. If institutions respond in such a way they may effect a healthy change in the social, moral and intellectual climate of the college community.

2. **Modes of Response:** With the advent of state regulation changes regarding student alcohol use, some institutions have chosen to adjust their regulations to reflect state law. In allowing 18, 19 or 21-year-old students to drink responsibly, the opportunity was created for the college community to intervene in the developmental concerns of its students. However, this opportunity is accompanied by problems of its own. Serious attention needs to be given to the legal aspects of alcohol usage (liability, negligence, etc.). Efforts directed toward education, prevention and intervention become a critical need. In states where the legal drinking age excludes the majority of the student body, there is a need to reconcile student drinking patterns with respect for state law.

Faced with the conflict between the normative student drinking behavior and the dictates of state law, the college community is faced with an extremely difficult and complex task. There are three dominant modes of response adopted by educational communities, all of which attempt to respond to the problems associated with alcohol use and abuse.

The first and most clear cut mode of response is that which responds to the problem of alcohol abuse through the exercise of disciplinary control. Efforts to control student drinking are expressed through restrictive policies and strong disciplinary measures prohibiting possession and consumption of alcohol. The effectiveness of this approach on curbing student alcohol consumption is, if anything, minimal. Drinking activity is driven underground, off-campus or to the bars. Those responsible for enforcing disciplinary control with regard to alcohol use often choose to ignore the existing problem, intervening only when absolutely necessary (e.g., damage, parties out of control, personal injury). This contributes to inconsistent and capricious enforcement of policy and to a mutual

lack of respect among students and staff for college policy. In addition, a purely disciplinary approach aborts the opportunity for the college community to intervene positively in the decision-making processes of the students.

The second mode of response adopted by some colleges and universities is to affirm and acknowledge student behavior patterns and encourage the responsible use of alcohol. Many adopt this mode of response out of sheer frustration after trying to legislate and control dominant student behavior patterns which are at absolute odds with state and college regulations. The attempt to bridge the gap between the two realities often results in a confusing and unreliable double standard. Though college policy reflects state law, practice tends to affirm the norms which govern student drinking behavior. Use of alcohol is sometimes encouraged, sometimes discouraged. Modes of response to the problems of alcohol abuse tend to rely upon the judgement (or lack thereof) of the individual staff member involved. Though this second mode of response does genuinely attempt to intervene effectively, it does so at the risk of compromising the college's legal responsibilities as well as teaching students the administrative approval of a double standard. While bending or ignoring the state law may facilitate a more effective role in alcohol education it does so at the price of a principle which may be hard for institutions to accept. Either choice costs something.

The third mode of response is one which both respects state and college regulations and responds to student developmental needs in encouraging responsible decision-making with regard to the use of alcohol. This approach attempts to respond to alcohol abuse primarily as a health problem while recognizing that its behavioral consequences may require disciplinary action. It attempts both to educate and regulate. It strives to assume an effective educational role without compromising its legal responsibility.

This is by no means a simple task. To adopt such a position presupposes a strong, consistent, developmental understanding of student behavior. The effective implementation of a developmental philosophy rests upon the interdependent effort of all constituencies of the college community (students, faculty, administrators, staff, and student personnel staff in particular). Norms suggesting the appropriate use of alcohol need to be clearly stated. Skill development, particularly the cultivation of responsible decision-making skills, is paramount. Though this task is by no means simple or tension-free, identifying a programmatic model which attempts to combine complementary components of education and regulation (discipline) appears to be most effective in facilitating student growth and development. One such model, presented in detail, constitutes the Appendix to this report.

Approaches to Issues of Human Sexuality and Sexual Behavior on Catholic Campuses

Until the 1960's, traditional sexual norms and values governed the behavior of college students. The typical institutional response to human sexuality issues or problems was one of authority. Even the most liberal institutions in the nation went to great lengths to watch over the sexual conduct of students, using an elaborate network of administrative arrangements, including housemasters, matrons of discipline, and physical separation of the sexes to limit freedom of choice. Those students who did manage to commit a sexual impropriety were severely sanctioned. Institutional authority in this regard was not questioned because the prevailing legal doctrine defined the relationship between the college and the student as that between parent and child; the school stood *in loco parentis*.

In 1961 the men at Harvard questioned the authority of that institution in prohibiting female guests from entering dormitory rooms. In the wake of the ensuing controversy, the students gained the right to entertain female guests as long as the doors to their rooms were left ajar the width of a book (the students defined this distance in matchbook terms). Following the Harvard departure from tradition, student protests against *in loco parentis* spread across the nation. These student protests, reflecting the great political and social upheavals of the 1960's, resulted in a series of case law decisions which, by the end of the decade, signalled the demise of *in loco parentis* as a viable theory. Since then institutions have adopted other definitions of the relationship between the college and the student, including contractual and constitutional theories.

But the net result is that some, if not many, institutions have abrogated their authority and responsibility relative to the personal lives of students. Other institutions, particularly Catholic ones, remain concerned about, and have preserved a sense of responsibility regarding the moral development of students in general and their sexual morality in particular. The question this paper addresses is how this concern can best be expressed.

The members of the Task Force feel it is untenable to express our concern regarding sexual morality in authoritarian terms or by authoritarian measures. In the first place, most student bodies would not tolerate the kind of intervention into their lives that was so commonly practiced and accepted in the not-too-distant past. But for us there is a more compelling reason why an authoritarian response to human sexual conduct is not only untenable but also undesirable. The kind of authority exercised when schools acted *in loco parentis* tried to ensure that student sexual conduct would reflect the prevailing code of sexual ethics and morality. In our view, the exercise of authority in this

fashion did little to facilitate moral development; nor did it enhance moral decision-making ability.

Nor will it be sufficient simply to reiterate Catholic teachings on sexual matters. We assume that this Task Force is speaking first to those students, faculty members and administrative personnel for whom the Catholic faith is a living reality. Yet we cannot realistically suppose that the Church's teachings and authority will be accepted by all or even most of our students — or by our colleagues, for that matter. Some are not Catholics, others are not Christians, still others profess no religious belief or are even hostile to religion. And it is evident that many Catholic and other Christians — people whose sincerity as Christians cannot easily be questioned — do not accept various parts of the Church's teaching on sexual morality.

In view of all this we suggest that questions of sexual behavior should be considered in a developmental context, for human development is a moral goal almost everyone can share. And Aquinas holds that in God's view actions are good or bad not simply because He so decrees them, but because they are helpful or harmful to full human development and functioning, to the flowering of the potentials latent in human nature. For St. Thomas a good Christian life requires not only belief in Jesus as savior, but also a constant effort, for the love of God, to become fully functional as a human being.

More concretely our goal should be to prepare our students to meet the realities of contemporary life. A basic reality of life today is that people are faced with changing and increasing options relative to their personal, educational and vocational lives. Consider the moral, intellectual and vocational dilemmas young people encounter as they face the transitional nature of the current job market, the changing conception of women's role in American society, and the national loss of faith in some of our greatest social and religious institutions. The older students now found on many campuses confront the same issues and face the same dilemmas.

There are, we believe, three major areas in which Catholic colleges and universities can assist the moral growth of their students: reasoned commitment to values, development of the skills needed for making sound decisions, and moral activity itself — that is, activity in accord with these values and skills.

1. **Reasoned Commitment to Values:** Morally mature persons are those who have personally appropriated whatever values they might hold; they, unlike children, have made these values their own by acts of personal commitment. If, in addition, they are liberally educated, we may assume that they have done some thinking about morality. Not only are they conscious of what their own values are, they also have some idea about what a moral value *is* and why anyone should be concerned about having them or living up to them. And they can give themselves (and others) reasons for holding the particular values they do.

Catholic academic institutions have almost always understood the importance of this kind of development; that is why until recently they have required their students to take courses in moral theology and philosophy. It does not seem right that non-Catholics should be required to study Catholic moral theology, but we see no reason why all students should not be exposed to moral philosophy — preferably a variety of philosophies. An understanding of one's moral position is one of the most effective ways of deepening personal moral commitment.

2. **Decision-making Skills:** Values alone are not enough, however. Morally mature persons know how to move from the general to the particular; they know how to actualize their values in their behavior. In other words they are good decision-makers.

The role of the Catholic school, and in a special way of student personnel professionals, should be to help students learn and use the principles of decision-making. The first and most important of these is to clarify and articulate one's personal values, to discover how and why they may conflict, and to consider one's values in relation to group values, the values of other people and those of his or her religious tradition. The second is to collect and evaluate information and to weigh all sides of an issue. And the third is to assess the risks associated with various alternatives, to understand one's own risk-taking ability and how risk-taking largely depends on one's own values.

Simply stated, a decision-making framework can integrate the work of student personnel professionals and can provide numerous formal and informal opportunities to have an impact on the moral development of students. For every time they touch the lives of students, their aim should be to help them take control of their own lives, to act freely, to choose, and to function as adults.

The assumptions underlying this approach are value based: we value thoughtful consideration of a moral issue; we value weighing possible outcomes and consequences to oneself and others, and we value owning a moral conclusion rather than acting automatically or on a childish level of moral reasoning.

3. **Moral Action:** The point of having values and decision-making abilities is to act morally; that is what morality is all about. What can or should be done on Catholic campuses to encourage people to act in ways that reflect reasoned value commitments and skillful decision-making?

As stated above, we believe that an authoritarian approach would not be tolerated today, and in any event would not do much to promote moral development. We think rather that Catholic academic communities concerned about moral behavior would do well to recall one of the oldest of moral insights, that

regarding the great power of example to influence the behavior of others. "Actions speak louder than words," says the proverb (though, as will be seen, we think words are important too).

Obviously the institution itself should mirror the values it professes to hold in its activities, in the character of its decisions and in the moral stance of its representatives. Moral behavior is a community matter; every member subtly affects every other by the example of moral (or not-so-moral) behavior he or she demonstrates. Indeed the existence and quality of community moral standards depend on this exemplary or modeling function which we all perform for one another.

Some communities are fortunate enough to have among their members a few persons whose example is especially influential and beneficent. Call to mind Aristotle's "good man," or the influence Jesus and the saints are supposed to have, and sometimes do, in the lives of Christians. In a sense these exemplary persons *are* the moral standards of their community; we might even say that they constitute for their community objective standards of morality.

Objectivity in morals is not that of physical phenomena or laws, but is found rather in a person recognized within a community as exemplifying and objectifying the full potentials of human life — a person acting in a way others can recognize as richly human.

We are, of course, not claiming that there is only one right way to live. Different communities, and different individuals within a single community, can and do commit themselves to diverse human values within the vast range of human potential for growth.

One way in which example could influence behavior more effectively, a way especially appropriate to an academic community, would be for people to talk with one another about their values and the problems they have in living up to them. Yet in some schools very little of this is done. Perhaps the reason is humility, or shame, or a cultural taboo against seeming to criticize anyone else's moral stance. But whatever the reason, it seems that those who should be functioning as moral teachers and exemplars are not doing so. People who might demonstrate in their own lives fairly successful ways of coping in a human manner with sexuality (happy celibates, couples happily married for many years) are not making themselves heard. Traditional teachers of morality (parents, priests, moral philosophers and theologians) do not seem to know what to say about sexual standards; or if they do, they generally are not saying it.

A conscious institutional effort to reinstate public moral discourse, especially regarding human sexuality and sexual behavior, would do much to provide exemplars of adult moral behavior. Note that we are not seeking exemplars of perfection; they are hard to find. We are asking that people who have ideals, who try to live by them and sometimes fail, be willing to talk to people like themselves about their ideals, their efforts and their occasional failures.

We mean to encourage any sort of moral dialogue, involving any or all members of the institution, in class or out of class, private or public, interpersonal or in groups. We believe that this discourse is indispensable for the survival of truly Christian institutions.

We have suggested several approaches to issues of sexual behavior in Catholic schools: reasoned commitment to values as a curricular objective; emphasis on decision-making skills for professionals in student personnel; moral modeling and dialogue for every member of the institution, especially students. In our view these efforts are mutually reinforcing. The effort to clarify values makes one think about values and their justification, and the need to act morally focuses attention on the values we hold and the necessity to make good decisions about how to realize these values in our actions.

The general aim of those approaches is to prepare students for the future; not as automatons, but as Christian persons who acknowledge their power to shape the future and who understand the grave responsibility of being free. In suggesting these approaches we have also attended to one of the teachings of the Second Vatican Council, the one which states that only in freedom can one direct oneself towards goodness:

> . . . Authentic freedom is an exceptional sign of the divine image within man, for God has willed that man be left "in the hands of his own counsel" (Sir., 15:4) so that he can seek God spontaneously and come freely to utter and blissful perfection through loyalty to Him. Hence, man's dignity demands that he act according to a knowing and free choice. Such a choice is personally motivated and prompted from within. It does not result from blind internal impulse or from mere external pressure. (*Vatican II Documents*, 1966; p.214)

Yes, we care whether students decide to cheat, to steal, or to devastate a friend. We believe in responsible freedom and independent decision-making. We also believe that we can intervene to enhance — certainly not to hinder — a student's growth towards these goals, a growth towards responsible Christian adulthood.

Approaches to Issues of Dishonesty On Catholic Campuses

Since academic dishonesty involves the absence of truth, it touches the very heart of the academic enterprise which is devoted to the pursuit of truth, scholarly inquiry and the communication of knowledge. To realize these goals, colleges and universities place special value on freedom and an environment conducive

to open investigation and inquiry. Academic freedom is seen as an essential institutional requirement for the accomplishment of these goals, and such freedom requires persons who are trustworthy and dedicated to honesty, integrity and truth. Without these qualities no academic institution can be what it is designed to be. Therefore, a major concern to the academic community is dishonest behavior which includes all forms of violation against the integrity of the academic enterprise. The task of honoring this foremost commitment to the truth is very difficult today because pressures are placed on all members of the academic community which run counter to this commitment. While academic dishonesty is frequently thought of only in relationship to student behavior it may be found among any constituency of an institution of higher learning.

Any institution which is concerned about academic dishonesty among students might begin to address the problem by examining the kind of modeling which takes place through its own administrative practices. High level competition characterizes the higher education marketplace today: competition for funds, for a positive public image, and for students. Higher standards may be compromised in the face of perceived threats to survival. Competitiveness may lead to practices such as misleading advertising and recruitment techniques in the effort to increase student enrollment. Promises may be made to new students without the corresponding investment in programs that would enable them to meet academic standards. Students may be placed in programs for which they are not prepared, in which their only choice may seem to be between cheating or failure. Most administrators recognize the long-term ineffectiveness of such practices relative to student retention, but the competitive demon may still lurk in the background, suggesting short-cuts and expediencies which undercut the institutional commitment to truth and to responsible respect for freedom.

Faculty, too, are subject to competitive pressures. The need to qualify for tenure can lead to neglect of truth in favor of popular rather than responsible teaching, attention to research rather than to students, and to competition among faculty rather than to cooperation. Dishonest behavior on the part of faculty include failure to fulfill the implied contract with students which requires establishing reasonable expectations and adequately communicating them, failure to be available to students having difficulty or not referring them to appropriate resources, failure to observe class hours or not being prepared for class, not returning papers promptly or providing improper testing conditions. Other threats to academic integrity may be subjectivity in grading and grade inflation, dehumanizing use of "objective" testing, personal favoritism, making grades dependent upon the granting of sexual favors, and failure to acknowledge student contributions to faculty research.

Student behaviors which threaten the environment of academic honesty include cheating on examinations, stealing or the selling and buying of examinations, plagiarizing, pressuring faculty for changes in grades, and failure to prepare for classes or to commit oneself to the academic process.

Exploring possible determinants of academic dishonesty indicates that the issue is highly complex. Academic dishonesty may not be so much deliberate dishonesty as lack of awareness of the relationship between professed values and behavior. Honest or dishonest behavior, to a large extent, is determined by a person's background and experience and the degree to which one has consciously articulated a personal value system related to one's actual behavior. The tendency toward honest or dishonest behavior is influenced by the extent to which individuals are exposed to pressures emanating from the educational environment as well as the larger social environment. An institution might examine the underlying sources of dishonest behavior by addressing the questions posed below.

1. **Background:** Is there sufficient understanding of student attitudes? What backgrounds do individuals bring to the campus (family organization, ethnic values, achievement needs, level of personal emotional security)? Are students viewed as being in formation or as finished products as far as expectations for moral growth?

2. **Personal value systems:** To what extent do institutions of higher education help students reflect upon values, become aware of their operative values, and see the possibility of choosing personal development beyond the dictates of pleasure, convenience or power? How does the institution help individuals see the positive function of academic honesty? Are students inducted into the intellectual life or are issues settled by legislation and rules? Are students helped and supported when they find it hard to measure up to the standards? Are they, indeed, aware of the prevailing standards?

3. **Educational environment:** Are there institutional practices, standards, and expectations that place inordinate pressure on individuals to behave dishonestly in order to succeed in the institution (stress on grades, excessive emphasis on competitiveness, devaluation of non-professional work, careerism, stress on employment marketability as the only significant indicator of educational value)? To what extent are faculty informally available to help students formulate questions and seek out answers? To what extent do faculty see their role as teaching a discipline rather than persons? Since certain required courses tend to create high stress situations in which cheating is more likely to occur, how adequate is the academic counseling

given to students both in terms of choice of major and realistic assessment of abilities? To what extent is there a conscious and shared student development approach to all academic and non-academic student services on the part of faculty, staff, and administration?

4. **Societal Pressures:** To what extent is there an understanding of the kinds of external pressures (financial, job competition, family responsibilities) impinging upon students and faculty? How might an institution provide assistance in coping realistically with those pressures? How are monetary incentives for high grades by businesses contributing to academic dishonesty?

5. **Behavior:** How do institutions respond to incidents of unethical academic behavior? Do they find ways that contribute to the growth of the offending party, or are purely disciplinary measures used? How adequate are the procedures for dealing with grievances? Are individuals who are charged with academic misconduct treated fairly with regard to their rights of due process? Poorly designed and operated systems of response can themselves contribute to dishonesty by creating an atmosphere in which people feel they cannot get a fair deal and therefore conclude that honesty does not pay. Are there indicators of unfair and capricious practice which affect the morale of the institution?

An adequate institutional response to the problems of academic dishonesty must relate not merely to the deviations from the norm but also to the underlying causes outlined above. The formulation of rules and sanctions by and large relates only to the behavior and not to the underlying causes. In their response to academic dishonesty institutions need to guard against espousing the principles of integrity and honesty while maintaining practices and policies that often exacerbate the underlying causes.

One important area of institutional practice that relates to these underlying causes is the sensitivity or lack thereof which the institution manifests in dealing with individuals. Increasingly, institutions tend toward bureaucratic organization, which often results in impersonal or even depersonalized treatment of individuals. This engenders feelings of alienation and competition which in turn can contribute to a lack of concern with personal values and human growth. Automated record keeping and efficient management procedures should be viewed as devices which can free faculty and administrators to devote more time and energy to a personal concern about their students. Faculty members and administrative staff can be selected and evaluated in terms of their impact on the overall personal and intellectual development of the students, and not merely on their performance of their professional duties. Everyone on campus contributes to the overall educational mission of the institution in terms of his or her quality as a role model, a model which ideally exemplifies a genuine and articulated value commitment. To the extent that this can be achieved, a genuine community of persons who are committed to explicit values and who are sensitive to the human needs of the members will be formed. This will do much to aid students in developing a mature personal value system and will counteract some of the social, cultural and economic pressures described above.

Secondly, it is important for an institution to review its policies and practices in terms of the role they play in communicating values and either fostering or inhibiting moral integrity. Criteria for faculty promotion is one such area of policy. Another area concerns the policies regarding guidelines for student conduct which can foster responsible independence or which can be based on the assumption that students will be irresponsible in the absence of authoritarian guidelines. The policies and practices of the institution communicate its essential values in a more real way than any declaration of philosophy or purpose, and this value statement has a powerful educational effect.

Finally, the institution can respond in terms of the curriculum and the educational environment which it provides. The role of values and the need to explore moral and ethical issues is inherent in any substantial academic content. In order to prepare educated leaders whose values and learning have been integrated, the curriculum, the content of the courses, and the style of teaching should reflect and articulate a concern for the ethical dimension. Through guided intellectual inquiry, the students can review, clarify and deepen their own value commitments. In addition to the curriculum, this motif should be found in all aspects of the educational environment, including residence life, extra-curricular activities, and the conduct of discipline. Such a learning community will have a sense of its own concerns for the human dimension of intellectual questions and issues in contemporary society.

SUMMARY AND RECOMMENDATIONS

This report has focused on three main areas of concern relating to immoral or unethical behaviors as they arise on Catholic campuses. The ideas expressed in the three main sections, the appendix and the contextual framework provided by the themes listed in the introduction are intended to assist institutions in examining almost any issue which undercuts community life.

The report certainly does not state the final word; for, in the view of the task force, it represents only the beginning of a very large and complicated task, responsibility for which all Catholic institutions share. Therefore, we strongly recommend that ACCU ensure that this task be ongoing, by: 1. encouraging institutions to share ways in which they respond to moral and ethical issues (it is important that failures as well as successes be shared); and 2. sponsoring workshops

or seminars in various parts of the country in order to encourage dialogue on the critical issues and possible responses discussed in this report.

Through our deliberation, the task force arrived at the conclusion that every institution could take one giant step that might truly address the question of how to deal with immoral and unethical issues wherever they occur in the institution. Thus, our recommendation to member institutions is to create a council which would "listen" to the life of the community in a proactive rather than a reactive manner. The primary task of this council would be to identify actual or potential behavioral issues which undercut the goals of the institution and which undermine Christian community life. The second task would be to identify the people with the resources to respond appropriately to a particular issue, and then to help coordinate the response since, more than likely, different constituencies would be involved in the problem and therefore should be involved in the solution.

Institutional commitment to such a council is paramount in order to insure its effectiveness and credibility. The institution can accomplish this by the way in which council members are appointed and by the placement of the council within the organizational structure of the institution. While the structure and placement of the council will vary among institutions, the institution must demonstrate its support of the council and clearly define and articulate the scope of its purpose, the extent of its authority and its relationship to existing committees and councils.

The task force is convinced that, should such a council be established, its membership must represent all constituencies of the institution in order to avoid fragmentation and duplication of effort as well as to encourage community-wide communication, coordination and commitment.

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APPENDIX

Alcohol Abuse: A Programmatic Model For Community Response

In the spring of 1979 Saint Mary's College in Notre Dame, Indiana, began to develop a programmatic model for a community response to the problem of alcohol abuse within the college community. This model emphasizes the role of education in facilitating responsible decision-making with regard to the use of alcohol. The proposed model assumes the following:

1. The problem of alcohol abuse is a community problem which needs to be addressed by all constituencies of any given college community.
2. Alcohol use and misuse among college age students is high as is its potential for negatively impacting upon behavior.
3. A Catholic residential college setting is potentially a receptive place for addressing the positive and negative aspects of alcohol use.
4. Peer influence and support is the most powerful component in alcohol education and prevention efforts.
5. Programmatic models serve to stimulate ideas useful to the reader's own particular situation but do not intend to be directly adaptable to every campus.

Alcohol Education Program Development: A Ten-Step Process

The Alcohol Education Council at Saint Mary's College began in the spring of 1979. The development of the program proceeded through a ten-step process: a) identification of concerned parties; b) needs assessment; c) administrative support; d) funding; e) selecting a Program Director; f) recruitment of volunteers; g) training; h) program development; i) program implementation; and j) research and evaluation. Each of these phases consists of several component parts. The following overview is designed to orient the reader to the primary objectives of each phase.

a. **Identification of Concerned Parties:** Initial programming efforts begin with identifying and inviting concerned individuals within the community to commit themselves to the task of encouraging responsible decision-making and diminishing alcohol abuse. While representation from faculty, staff and administration is important, participation by students, and in particular student leaders, is essential.

The personal appeal of these individuals is critical in the building of an effective program. Care should be taken in selecting individuals who are not fanatically anti-alcohol, who are not judgmental of a person's choice to use or not use alcoholic beverages. There seems to be a general appeal for individuals who sometimes enjoy drinking, who sometimes do not and who are not among the population of consistently heavy drinkers. The personal profile and attitude of these individuals regarding the use and abuse of alcohol is a key in developing the healthy and attractive nature of the developing program. Thus, care needs to be exercised in the selection of program directors and participants.

b. **Needs Assessment:** More often than not, programs geared to alcohol abuse are initiated because it is the thing to do, because there is nationwide interest in the topic or because some gesture of recognizing and responding to the problem will serve as an answer for those who express concern over campus alcohol abuse. This approach often results in hasty decisions and premature program implementation, responding to needs that may not even exist.

Essential to every successful program is the need for each college community to assess its own campus environment. A formal needs assessment serves to: (1) identify and specify the exact nature of the problem at hand; (2) indicate demonstrated behavioral problems and the developmental needs underlying these problems; (3) provide systematic objective information about the existence and extent of the alleged problem; (4) provide necessary data for financial and moral support; and (5) provide direction and criteria for what would lead to an effective alcohol education program.

Developed questionnaires are readily available through institutions who have already completed a needs assessment or through the Rutgers University Center of Alcohol Studies. Existing questionnaires can be adapted to serve an institution's particular needs. It is helpful to solicit the support and participation of statisticians and behavioral science faculty. In most instances inter-disciplinary involvement is a source of strength in the development of a program, particularly in the initial stages.

c. **Administrative Support:** Community-wide recognition of the problem of alcohol abuse and the unconditional resolve to face the problem head-on are often the missing factors responsible for program ineffectiveness and failure. For whatever reason, the fear of senior administrators (president, vice president, deans, board of regents) to admit to the problem of alcohol abuse within their academic community is a powerful block against developing a comprehensive program of prevention and support. Public statements of recognition and support by leaders of the community are essential.

In consulting with various colleges and universities the lack of active administrative support emerged as a fundamental problem in program development. It is no small accomplishment for a university community (or for anyone) to recognize and admit that it has a problem, particularly one as delicate and personal as alcohol abuse. Communities that risk to admit publicly not only their strengths but their areas for growth as well, do in fact admit to an internal strength and integrity capable of responding with care to identified problem areas. Community-wide recognition of the problem and acceptance of the responsibility to encourage, support and participate in a caring response is a major developmental step in the growth of an educational program.

d. **Funding:** Programs cost money. Even the smallest of programs needs money to duplicate the minutes of its meetings. Programming ideas are difficult to generate if the necessary funding to implement programs is lacking. There are three major sources for funding alcohol education programs. First, internal institutional resources can be allocated to subsidize programming efforts, though often budgetary restraints may prohibit this alternative. Second, state or local grants are available to finance alcohol education efforts. Private foundation grants are also available for this purpose. Acquire grant-writing skills. The money is there for the asking. Third, work with college or local agencies in identifying private benefactors concerned with the problem of alcohol abuse. Private grants can be obtained to underwrite all or any of the designated programming expenses. Funding opportunities require systematic documentation of the indicated need, sound program design and administrative support.

e. **Selecting a Program Director:** Great care needs to be exercised in the selection of a program director. Since the student affairs division (particularly the department of residence life) is most directly involved in developmental programming, it is suggested that alcohol education programs be coordinated through the division of student affairs.

The selection of a program director is critical. Care should be exercised in identifying a person whose motivation is clearly the growth and development of a program which responds systematically to identified needs. In selecting a director, the following qualities should be considered: (1) education and training in the area of alcohol studies; (2) rapport with and appeal to students, faculty, and administration; (3) close contact with students and clear perception of student needs and attitudes; (4) skills in programming, administra-

tion, delegation, assessment, research and evaluation; and (5) ability to lead, inspire, encourage enthusiasm, invite participation and provide an enjoyable and educational experience.

f. **Recruitment of Volunteers:** The recruitment of student volunteers to assist in designing and implementing programs is, needless to say, the heart of the program. The most laudable program funded by the most generous grant will accomplish nothing if staffed only by faculty, administrators and two or three half-hearted students. The appeal and success of programming efforts depends entirely on student leadership, planning and support.

Various methods of recruiting student volunteers have been found to be effective: (1) letters to all faculty, staff, and administrators asking for recommendations of students who would be particularly good as volunteers in the alcohol program; (2) invitations to student government leaders, residence hall councils, class officers and resident advisors to assist with the Alcohol Education Program. The active support of student leaders is critical; (3) general publicity of the program and the need for volunteers also serves as an effective recruiting tool; (4) the use of established structures and events (e.g. Activities Night, Volunteer Services Day, Freshman Orientation). Integration into established events proves to be a more effective means of programming than identifying and implementing new structures.

g. **Training:** Training and education in the area of alcohol studies is essential for all involved in alcohol education efforts. The involvement of education, prevention and treatment agencies in the civic community (Alcoholics Anonymous, Al-Anon, treatment center and alcohol councils) can be invaluable resources in helping to train staff and volunteers.

Every facet of an Alcohol Education Program needs an educational and training component. The program director and members of the counseling center staff need special training in alcohol studies (program administration, program research and evaluation, substance abuse counseling and intervention). The entire student affairs division, because of their immediate and direct contact with students outside of the classroom, also needs to participate in special training sessions. In addition, an education and training component should be built into all orientation programs (resident advisors, student governments, faculty and employees). Program volunteers (students and staff) require specific training workshops as well as ongoing training to respond to needs experiences in program implementation (e.g., intervention skills, additional information, referral skill). A well-designed program will respond to needs of its volunteers by providing the necessary educational (and recreational) opportunities.

h. **Program Development:** The key resources in brainstorming and developing any program are: (1) data results from needs assessment; (2) knowledge of available funds (what you have to work with); (3) volunteers (again, significant student involvement); and (4) time (i.e. full day, half-day planning session). It is crucial to the development of the program that the group arrive at clearly stated goals and objectives and that all share a common base of information about alcohol use and abuse. Understanding problem behavior and the underlying needs and causes of problem drinking behavior will serve to assist in identifying major program directions (education, prevention and treatment). Once major needs are identified, the brainstorming method can suggest various ways to respond to the identified needs.

A well-designed program works to provide preventive and educational services as well as opportunities for treatment. Primary focus is to be given to proactive efforts which would encourage prevention and education: educating students in the nature of alcohol and its effects, encouraging students to reflect on their own decision to drink/not to drink (raising awareness of the problem), identifying responsible drinking behavior/skills and creating viable social alternatives within the college and college community. Identified as equally important is the need to provide support (and if necessary treatment) to members of the college community who are troubled by their own or another's misuse of alcohol. Programs and services need to be designed to provide both support and direct service.

Let it be said again that effective program development rests upon a peer-influenced response to assessed needs. Student input, leadership and, at some point, directorship, is the ongoing goal and requirement for continued program growth and development.

i. **Program Implementation:** Providing a systematic and comprehensive institutional response to the problem of alcohol abuse is the task of program implementation. Having established program goals, purposes and directions, implementation efforts need to focus on education and prevention, intervention and support, and policy formulation governing the use of alcohol.

Implementation takes the form of programs and activities which best serve the identified needs of a given community. Policy formulation governing the use of alcohol is a challenge in need of being accepted by the entire college community. Educational attempts by a community to respond to the problem of alcohol abuse can be complemented by efforts to regulate the responsible use of alcohol by all members of the college community. Effective policy statements are those which attempt to act on educational and social responsibilities to its students without compromising legal responsibility. Guidelines can be established for the responsible serving of alcohol and the responsible sponsoring of large group social events where alcohol is being served. Administration, faculty and staff can

encourage the responsible use of alcohol and respect for state law in the sponsoring of departmental parties, picnics or celebrations. Regulations which structure the development of community in the residence halls can reflect responsible support of the use of alcohol as well as provide guidelines which prevent abuse. The need for clear policies which reflect knowledge of alcohol-related problems, encourage responsible decision-making with regard to the use of alcohol and which prevent alcohol abuse within the community is critical.

Effective program implementation relies heavily on the integrated efforts of education programming, supportive services and clear policy formulation which governs the responsible use of alcohol.

j. **Research and Evaluation:** Ongoing research and a sound evaluation design is essential to the effectiveness and continued development of programming efforts. Research and evaluation provide a source of feedback and perspective which can assist in redesigning or redirecting alcohol education efforts. Rather than demonstrating success or failure, evaluation and research is designed to encourage improvement of present efforts.

THE CATHOLIC COLLEGE AS RESPONSIBLE CRITIC *

David J. O'Brien

Outside a Jesuit high school in the midwest stands a sign that reads: "You send us a boy, we send back a man." Some years ago a creative student added the letters "IAC," so that the sign read: "You send us a boy, we send back a maniac." Like you, I laughed when I saw that sign. Today I would not laugh. On more than one Catholic college campus, the chaplain gives regular vigorous sermons on the peacemaking imperatives of the Gospel while ROTC flourishes and no courses on international justice or world peace are offered. At Holy Cross, we have had commencement addresses in the last decade by Daniel Berrigan and Michael Harrington, and we have awarded an honorary degree to the heroic Jesuit Provincial in Central America, but Berrigan's resistance and Harrington's socialism receive little hearing in the daily work of the school and liberation movements and theologies are peripheral, at best, even within the religious studies department. Ours are Catholic colleges in the United States, and the bishops of this country recently told us that "the present climate of competition, hostility and violence in the world must be replaced by a constructive sharing of the earth's goods in a secure and peaceful environment" and this goal should mark programs of international studies on Catholic campuses.[1] But few are the schools where competition is questioned or nonviolence even examined. Maniacs are people whose values and perceptions of the world have ceased to have any discernible relationship to their own or the world's behavior. Our capacity to compartmentalize our lives is extremely elastic, else more of us would be maniacs. Either that, or our education is really therapy, which over the course of two decades of school adjusts and adapts our minds and subtly dims the fire in our hearts until we become not maniacs, but manikins.

We are not alone, to be sure. American higher education loves to celebrate the Enlightenment values of reason and freedom, but expends enormous social resources to persuade us to call madness "reasonable" and to regard tyranny, direct and indirect, as the price of our security and of what we are taught to call progress. Historian Frederick Rudolph writes that the historic policy of American universities has been "drift, reluctant accommodation, belated recognition that while no one was looking, change had taken place."[2] William Arrowsmith, classicist and distinguished critic of American higher education, noted a similar fatalism a decade ago and nothing has changed to alter his judgement:

> Confronted by change, most universities have neither remained loyal to their traditional goals nor claimed a new role as ministers of change. They have rather drifted between past and present and been altered out of recognition by the forces they should have been involved in shaping. The result is irrelevance, even hypocrisy, universities in which teaching has been increasingly scuttled on behalf of research; institutions with ecumenical traditions subverted into serving as mere instruments of national purpose; church related colleges and universities junking the traditions that make them different and educationally unique in the effort to achieve an undistinguished modernity; warm professions of humane and humanizing concern but apparent obliviousness to the convulsions of the contemporary world.[3]

Worried about the activism and politicization that marked American universities in the 1960's, many faculty believed with critic Northrop Frye that the scholarly community should not identify with any such parochial segment of the human community as a race, a nation, a party or a movement. The scholar's only loyalty is supposed to be to mankind as a whole. Irish scholar and politician Conors Cruse O'Brien responded that, if indeed the scholar's loyalty is to people in general, might there not be a particularly pressing obligation to those people kept from full humanity by political, economic and military institutions for which we ourselves are responsible?[4]

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* Keynote address to the National Congress of Catholic Student Leaders, at the Catholic University of America, February 19, 1981.

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[1] *Catholic Higher Education and The Pastoral Mission of the Church*, (Washington, 1980), p.10.

[2] Frederick Rudolph, *The American College and University: A History* (New York, Vintage Books edition, 1962), p. 491.

[3] William Arrowsmith, "Idea of a New University," *The Center Magazine*, III (March, 1970), p. 47.

[4] Northrop Frye, *The Morality of Scholarship* (Ithaca, 1967).

I am a parent of a university student as well as a teacher. Last fall I took my offspring to enroll at a Catholic university. At a session for parents, the dean comforted us by saying that the terrible uncertainty of the 1960s is a thing of the past; why, he said, in those days you couldn't even teach poetry without some student initiating a political discussion. Apparently politics should remain in the politics department, ethics in the philosophy department and when you enter poetry class you should leave everything but your sensibility outside the door.

Such is the "quality academic environment" which our Catholic colleges and universities have done everything possible to achieve. Recently a report on one college's Catholic character noted that the faculty, including the priests, had become professionalized; trained in secular graduate schools, they acknowledge no responsibility except to their peers within the discipline. Philip Gleason, after surveying the history of Catholic higher education, noted that in the past Catholics "confessed to many weaknesses in their schools, but no one really doubted that these institutions had a reason for being, a vitally important function to fulfill."[5] Now, having overcome many of the perceived defects of isolation and ecclesiastical domination, they are not sure that they can justify their schools as Catholic institutions. More generally, sociologist Thomas O'Dea noted before his death that during and after Vatican II the control of the Church over Catholic scholarship was lifted.[6] Intellectuals, instead of using this new freedom to serve the church, often became free-floating gadflies acknowledging no responsible relationship to the church or its people. They stand outside the church, criticizing its every move, but offer little in the way of assistance to its members as they struggle to find concrete means of bringing Christ to presence in the world. If Catholic scholars or Catholic schools are even asked what they are doing that is Catholic — how their faith relates to their work — they get very nervous. In their 32nd General Congregation, the Jesuits described the state of their own members in a way that could be repeated for many who are not Jesuits and not priests:

> Our apostolic institutions, along with many of those of the church herself, are being subjected to the same crisis that social institutions in general are presently undergoing. Here again is an experience we share with our contemporaries, and in a particularly painful way. The relevance of our work as religious priests and apostles is often enough not evident to the men and women around us. Not only that: despite the firmness of our faith and our convictions, the relevance of what we do may not even be clear, sometimes, even to ourselves. This unsettles us, and in our insecurity we tend to respond to questioning with silence and to shy away from confrontation.[7]

Having said all that, I begin to feel a bit uneasy. You may be asking yourselves where the organizers of this conference dredged up this refugee from the 1960s, or you may feel like Linus. Linus is sitting on a bench in the schoolyard, opening his lunch bag. In it there is a note: "Dear son, I hope you enjoy and also appreciate the lunch I made for you today. Did you have a nice morning? Did you volunteer in class as I suggested? Teachers are always impressed by students who volunteer. . . . It is a sure way to get better grades. Remember, better grades now will mean a better college later on. . . . Did you eat your carrots? Proper nutrition is essential to good study. Are you sitting in the sun? I hope so, for a little sun is good as long as we don't overdue it. . . . Perhaps ten minutes a day at this time of year is about right." As Linus finishes the message, Charlie Brown walks up: "Hi, Linus . . . what are you having for lunch?" Looking worried, Linus replies: "Carrots, peanut butter, and guilt." Perhaps I sound like Linus' mother, adding a little guilt to today's peanut butter and carrots. But there is a difference, I hope, between guilt and truth. The fact is that the world has many problems and great causes; that with the pace of change today and the acceleration of forces of interpersonal and international integration, each of our lives has become bound up with the lives of others, here and abroad. The excitement, and the challenge, of our times both arise from the fact that both the church and the world have become self-conscious human projects. We face the work of education for a world in global crisis. Your decisions, like mine, will affect many other people; your gifts and talents are needed and wanted; we are not alone and we are very important.

In this situation, there is only one reasonable thing to do. We must consider what it means to be Catholic, discuss how that Catholic character can be made a more visible and meaningful element of our work, and then get on with the business of renewal in Catholic higher education.

As we all know, the Catholic church is in the midst of an historic renewal, a renewal so profound that, in O'Dea's words, risk and uncertainty have become widespread as "the tenuousness of faith is exposed without the support of a traditional civilizational context."[8] Faith itself becomes "a matter of personal achievement constantly renewed amid perilous surroundings"[9] while Christians work to form new com-

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[5] Philip Gleason, "American Catholic Higher Education," in Robert Hassenger, editor, *The Shape of Catholic Higher Education* (Chicago, 1967), p. 52.

[6] Thomas O'Dea, "The Role of The Intellectual in The Catholic Tradition," *Daedalus*, CI (Spring, 1972), pp. 151–189.

[7] *Documents of the Thirty-Second General Congregation of the Society of Jesus* (Washington, 1975), pp. 24–25.

[8] O'Dea, p. 181.

[9] Karl Rahner, *The Christian Commitment*, translated by Cecily Hastings (New York, 1963), p. 23.

munities in which the Christian life can be sustained and supported. For the church itself, the issue is less what the church is than why it exists. Just as the personal decision of faith turns on the most disturbing questions of the purpose of life itself, so too the church as a whole is attempting to gain a clearer understanding of where it is going and is reorganizing its institutions to enable it to move forward on the journey. In Richard McBrien's words, Catholics are trying "to bring the organizational operations of the church into conformity with, and place them at the service of the historical goals or mission of the church and to draw upon the resources of the whole church in the fulfillment of this mission, by motivating the general membership to accept and pursue the church's goals."[10] In the immigrant communities which once constituted American Catholicism, goals were relatively clear and motivation was strong among a significant portion of the population. Clarity of purpose faded in the suburban parishes of the post war era, as the social functions of the parish in the lives of its members changed dramatically. Once we thought that the church was the ordinary means of salvation. It was through the church and its sacraments that people were saved. After Father Feeney we knew that there was some salvation outside the church, but we suspected there wasn't much. Some of us gloried self-righteously in our good fortune: "We are the sweet, selected few, the rest of you are damned; there isn't room enough for you, we can't have heaven crammed." If the church was the ordinary means by which people were saved, then no price was too great to pay to keep the doors of the church open and the sacraments available; we could and we did bend our principles and our consciences to support the church, convinced that its welfare was the welfare of all: what's good for the Catholic church is good for the country.

In this generation, a great turn has been made. For me the key to renewal is found in the deathbed testament of Pope John XXIII: "Now more than ever, certainly more than in past centuries, our purpose is to serve men as such and not only Catholics. To defend above all and everywhere the rights of the human person and not only those of the Catholic church."[11] After centuries of preoccupation with its own integrity, unity and survival, the Church at Vatican II took a new turn toward man in history. "The joys and hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, griefs and anxieties of the followers of Christ."[12] No longer standing on a safe mountaintop of its own cosmic self-righteousness, Catholicism chooses to join the human community, to become, in the Council's words, "truly and intimately linked with mankind and its history."[13]

What does this mean? It means, among other things, that being Catholic in the 1980's is not on a par with belonging to the Rotary Club. It is not simply a matter of being among friends, though friends we need, or telling each other how loved we are, though we are indeed loved. Our evangelization is more than an invitation to lonely, frightened, and alienated people to find refuge from the cares of a God-forsaken world. No, the Lord intends more for His church. We are to be His presence in the world, and so we must speak the truth in season and out and search out the poor, and secure justice for them. We are a people who know of the incredible worth of each man and woman, a knowledge which is a conviction and a certitude and which lies at the heart of the Church's evangelical mission, Pope John Paul II tells us. "The name for that deep amazement at man's worth and dignity is the Gospel, that is to say, the Good News . . . (It) is also called Christianity. This amazement determines the Church's mission in the world, perhaps even more so in the modern world."[14] If that is the faith we proclaim and share, then surely we can tolerate no violations of that dignity, most especially by government, corporations or social and cultural systems with which our lives are involved, and for whose actions we are responsible.

This is why the very work of being the church creates conflict between the church and totalitarian regimes. It is not political priests or Catholic agitators, but pastors and bishops, speaking the truth of that "amazing good news" and translating it into communities and prayers and works of mercy and justice who are on trial and in jeopardy. The imperatives of the global political economy compel ever more stringent controls in the third world, requiring repression and the use of techniques of domination and control which run directly counter to the world-wide Catholic effort to give witness to that message of human rights and human worth. As we seek to understand the Christian invitation and to grow in the faith in freedom in our churches in the United States, we can be sure that our sister churches in other parts of the world will insistently demand that we take into account our own complicity in the economic, political and military systems which contribute to their suffering and prevent their liberation.

All this is to suggest some fairly simple things that might dominate our religious world in the 1980's. Our leaders are going to become increasingly insistent that those of us who choose to belong to the Roman

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[10] Richard McBrien, *The Remaking of The Church* (New York, 1973), p. 73.

[11] Giancarlo Zizola, *The Utopia of Pope John XXIII*, translated by Helen Barolini. (Maryknoll, 1979), p. 262.

[12] "Pastoral Constitution on The Church in The Modern World," in Walter M. Abbott, editor, *The Documents of Vatican II* (New York, 1966), p. 199.

[13] Ibid., p. 200.

[14] Pope John Paul II, "Redeemer of Man," in *Catholic Free Press* (Worcester, Mass.), March 16, 1979, p. 42.

Catholic communion must face up to the realities, the truth of our world and the perils that it poses for the most profound meaning of Christ's revelation. If in fact the revelation of God in Christ is a revelation of human worth and the reality of love, and the truth is that our nation is preparing for nuclear war and is exercising irresponsible power over whole nations and peoples, then we simply must develop an authentic Christian response appropriate to the magnitude of that truth. At the same time, our church faces the internal reality of voluntarism: it cannot impose its will on its people, it can only invite their consideration and seek to strengthen the bonds of communal life. The challenge of freedom is bounded by the truths of our world; our freedom is the freedom to become fully human by participating in the transformation of the world.

In this situation the goal of Catholic education can no longer be loyalty and security achieved through immersion in Catholic culture. If once we needed real estate dealers and insurance salesmen who were good — that is, loyal — Catholics, today we need, according to Vatican II, "not only men and women of refined talents, but those great souled persons who are so desperately required by our times."[15] Our education accentuates our freedom, our ability to choose who we will be and what we will do with our lives. That freedom, the Council Fathers argue, "acquires new strength when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human community."[16]

Lest this seem too religious an orientation, the values of reason and freedom and social responsibility, affirmed by the contemporary church when it speaks of education, have always been integral to the liberal tradition in education. Reason and freedom have been central to the rationale of higher education in the United States.

Reason is that unique instrument of human life which enables men and women to gain some control over their lives, ultimately to make some personal and collective decisions about who we are and what we wish to do with our lives. By serious, reflective study of both the values which should shape our lives and the social, economic, cultural and physical contexts in which our lives are lived, we are supposed to be able to arrive at critical and informed judgements and act on them. Freedom is the necessary context for that process to take place: only in a spirit of freedom, open to contending positions and free to follow thought wherever it takes us, can we really arrive at truly informed and committed judgements, and only in a context of freedom can we act upon the results of our study, experience and reflection. Freedom then is both a necessary means and a necessary objective of our studies, for we study and learn in order to decide and act and, if our actions are entirely conditioned or radically circumscribed, the whole process becomes meaningless. So there is, I think, no such thing as value-free education in the western tradition, for that tradition rests upon the deepest kind of commitment to reason, to truth, and to freedom.

Similarly, the Council's vision of Christian education is rooted in the long tradition of Christian humanism, a humanism which according to Pope Paul VI arises when men and women define their relationship toward their brothers and sisters and toward history itself. And the first responsibility for an education in Christian humanism lies not with administrators and teachers, but with each of us. "In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation," Pope Paul wrote.

> At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity, which will be the result of education received from the environment and personal efforts, will allow each man to direct himself toward the destiny intended for him by his Creator. Endowed with intelligence and freedom, he is responsible for this fulfillment as he is for his salvation. He is aided, or sometimes impeded, by those who educate him and those with whom he lives, but each one remains, whatever be these influences affecting him, the principal agent of his own success or failure. By the unaided effort of his own intelligence and his will, each man can grow in humanity, can enhance his personal worth, can become more a person.[17]

Thus Christian education is not alienating; it is not an education which should lead us to the mountain top where, secure in our possession of truth, we hurl down prophetic thunderbolts at those unfortunate enough to be denied our particular revelation. As Catholics we care for each other and help each other move along, but in a world we share with others, a world whose problems are our problems and whose destiny is our own. Much of what is called education for justice involves too easy and quick an application of biblical categories or moral judgements to a society which is neither examined or understood. It often results in moralism, self-righteousness and frustration, confining social responsibility and justice-oriented education to the religious minority on the campus, and ending by allowing only extreme action — religious vocations or renunciation of secular careers if not technical competence itself. But our education is supposed to be critical *and responsible;* it should pull us more deeply into, not away from, our land, our people, our nation and our world. It is a

[15] "Church in The Modern World," op. cit., p. 229.

[16] Ibid, p. 230.

[17] Pope Paul VI, "On The Development of Peoples" in David O'Brien and Thomas Shannon, editors, *Renewing The Earth: Catholic Documents on Justice, Peace, and Liberation* (New York, 1977), p. 318.

positive education based ultimately on the promises of our Lord that the search for human dignity will lead in the end to the Kingdom of God.

Social responsibility requires both attainment of human rights by all and the building of a world order in which those rights are protected and the potential of each person is realized. Christians are called to liberate the oppressed and to renew the face of the earth. In the social doctrine of the Catholic church, the term social justice meant the pursuit of the common good, which Pope John XXIII defined as "the sum total of those conditions of social living whereby men are enabled more fully and more readily to achieve their own perfection."[18] The Synod of Bishops referred both to "action on behalf of justice and participation in the transformation of the world" as "a constitutive dimension of the preaching of the Gospel."[19] Church people easily affirm human rights, some become advocates on behalf of those who are denied their rights, but many are satisfied with moralistic prophecy and forget the obligation to build a social order in which rights can be recognized and all can participate. As Pope John put it: "Everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institutions. He must also strive with all his might not only that human dignity suffer no dishonor, but also, by the removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it."[20]

In 1979 several hundred church-related colleges and universities held a national congress at the University of Notre Dame. The Congress' Commission on Social Issues concluded that the very church-relatedness of such schools, linking them inextricably to the mission of their churches, demanded a stance of responsible and critical engagement in the problems of the wider society. The majority wish to help their students live full Christian lives as responsible citizens; they believe that both church and society need men and women who are ethically equipped for responsible participation in church and nation; that their church-relatedness allows them to deal with social issues on the basis of their distinctive values and beliefs. Most believe that the mission of Jesus and His church is a mission in and for the world; therefore, the church-related college or university necessarily engages the problems of society in ways consistent with its faith and appropriate to its nature as an institution of higher learning. The Commission adopted the following guidelines for such engagement: 1) In considering the form of its engagement in social issues the church-related college seeks in every way possible to engage and consult with its various constituencies. 2) It seeks to fulfill its responsibilities by assisting students and faculty to develop an informed judgement on social issues. 3) It seeks to fulfill its responsibilities for social issues by encouraging informed social action on the part of individuals and groups within the community. 4) Such schools sometimes try to fulfill their responsibilities by corporate action aimed at influencing the actions of other social groups and institutions, remembering that its role is not to solve problems but to address and engage issues and contribute to their resolution. 5) Finally, the church-related college must feel a special obligation to combat racial segregation in its own programs and institutional policies. The commission concluded:

> Everywhere Christian churches are struggling toward a new vision of their ministry to a world of crisis. . . . Successful response requires both competence and commitment, serious and disciplined study and equally serious concern for human rights and social justice. In this situation church-related colleges and universities can and must play a significant role. Renewing their own sense of purpose, reconfirming their bonds with distinct communities of Christians, they are determined to face the issues of the time with courage and conviction. To the extent they are able to do so, they will contribute to the renewal of the church and the revitalization of society.[21]

Again, this past fall, the American bishops stated directly: "Those who enjoy the benefits of Catholic higher education have the obligation to provide our society with leadership on matters of justice and human rights."[22] Such a goal clearly requires constant critical attention to our own society in the United States. We must know our Gospel and the social teachings of the Church, but we must also study our country, its experience and its institutions. "It is up to the Christian communities to examine with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel," Pope Paul wrote.[23] And the Synod of Bishops insisted in 1971 that such reflection must be critical, for much education "allows only the formation of the man desired by the established order," while Christian education requires a "critical sense which will lead us to reflect on the society in which we live and on its values; it will make men ready to renounce those values when they cease to provide justice for all men,"[24] and, it might be added, to affirm those values which have been part of our country's

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[18] Pope John XXIII, "Christianity and Social Progress," in O'Brien and Shannon, p. 66.

[19] "Justice in the World," in O'Brien and Shannon, p. 39.

[20] "Christianity and Social Progress," in O'Brien and Shannon, p. 94.

[21] *Church and College: A Vital Partnership*, report of the National Congress on Church-Related Higher Education, (Sherman, Texas, 1980).

[22] *Catholic Higher Education and the Pastoral Mission of the Church*, p. 9.

[23] Pope Paul VI, "A Call to Action" in O'Brien and Shannon, p. 354.

[24] "Justice in the World," p. 402.

historic quest for "liberty and justice for all." Once again, however, the critical sense pulls us into life, not to a church apart from everyday life or to an unequivocal renunciation of a corrupt world. For, in the Synod's words, "the Christian's specific contribution to justice lies in the day to day life of the individual believer, acting like a leaven of the Gospel in his family, his school, his work, and his social and civic life."[25]

It is a mission fit for adult, educated men and women, which we are. It is a mission that requires the energy and talent and dedication of absolutely everyone. It requires the mobilization of all the resources of our church, including our colleges and universities. It is a mission which inspires contemporary Jesuit renewal throughout the world, including the courageous leadership of Jesuits in Central America. The challenge of the 1980s, the challenge of the rest of this century, was set before us by Father Cesar Jerez, Superior of Jesuit Fathers in Central America. Speaking at Canisius College in June, 1979, he asked the graduating class:

> What about you? . . . Do you plan to use your degrees for your own profit, be it profit in the form of money or power, status or respect? Will you end up with General Motors or Morgan Trust, with Chase Manhattan or Abbott Laboratories, with Goodyear or Boeing? . . . Will you become people who use your knowledge for the furtherance of justice . . . or will you accept the wisdom of the establishment and self-righteously proclaim a struggle for human rights and then carry out such a struggle only where it does not adversely affect the best interests of the corporate multinational world. . . . I want to believe that some of you, at least, are already beyond that stage in which the creed is, 'I am a scientist, a scholar and I do not have to take sides.' . . . Will we not undertake together the task of your generation namely of contributing to a peace that is the mature fruit of justice? Shall we not be able to work for the good, for the good that is within our reach, even if it is not the utopia to which we aspire and which should continue to guide our steps? Perhaps we do have some answers. In any case we do have to choose sides. What you cannot do without becoming ashamed of yourselves, is to live the good life of manipulated, unconcerned people in suburbia who grant honorary degrees to people from the Third World but refuse to join them in the fight for justice and liberty for the poor of this world.[26]

In short, then, the mission of Catholic higher education is to participate in the mission of the church at large. The success of the church's work in education, the bishops argue, "will be judged by how well it helps the Christian community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society."[27]

Students might ask where they fit in, and it is not always clear that they do. Usually students are expected to accept rules laid down "on the basis of an age-is-wisdom theory, combined with a we-know-more-about-the-university-than-you-do-professionalism." Edward N. Robinson, former student body president at the University of Michigan, once wrote, "If students accept this kind of policy, what have they in fact done?" Robinson continued, "They have accepted the fact that what most men say is the ideal is usually quite different from what they actually do, for most of these elders would express a belief in democracy and representative government. They have accepted the contention that they aren't capable of acting for themselves, of deciding what rules they should be governed by. They have accepted the role of unthinking followers in a society already far too full of such people."[28]

Of course, it is just such people who are required by the institutions of this country. Throughout America there are organizations which exist to provide goods and services to large numbers of people. All of them have developed bureaucratic structures which divide labor and diffuse responsibility and in the process create forces which shape their lives toward institutional advancement and preservation rather than maximization of services or adaptation to the needs of the people being served. Below are those persons dependent upon these organizations but unable to influence their goals or direction. They take what the system offers or they rebel; they cannot really affect the organization's behavior in any significant way. The federal government, the church, the university — all witness the gap between the institution and those it is supposed to serve; all stand badly in need of reforms which will allow substantive participation by those at the bottom in decision-making at every level. All resist these changes as challenges to their efficient operation or to the authority of those who are in control. In the battle the facts of power at the top and powerlessness at the bottom become clear. For those at the bottom the response is anger, frustration, and ultimately despair at the realization that they must adapt or drop out. Change increasingly seems illusory, perhaps impossible.

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[25] "Justice in the World," p. 401.

[26] Graduation Address, Canisius College, 1979 (copy in author's possession).

[27] *To Teach as Jesus Did*, Pastoral Letter of the United States Bishops (Washington, 1972), p. 4.

[28] "Comments" in Charles G. Dobbins and Calvin B. T. Lee, editors, *Whose Goals for American Higher Education?* (Washington, 1968), pp. 128–129.

Is the existence and exercise of such power as is commanded by the leaders of our institutional life inevitable, one of those realities given by history with which mature men must come to terms? Perhaps not. Perhaps there is truth in that hunch Americans have always had that power, if it means the arbitrary and relatively unchecked exercise of influence or control over another person, is indeed wrong. Persons are in fact equal as moral agents, and each has the right to determine his or her own destiny in any event.

The problems of education and of universities are not in another realm from those of war, poverty, and racism; all are intimately related. Students should see that the right they should claim to control their own lives is a power denied most people in this country and abroad. The goal of students must be not only their own freedom but the transformation of the university into an agency of freedom which is clear in its commitment to the liberation of men from the bonds of ignorance and tyranny and in its deliberate dedication to providing the young of all races and classes with the understanding and technical expertise to make real the dream of liberty and self government which alone gives meaning to this nation's existence. Of course this is politicization of the university, but it is not a commitment to the politics of a party or to the ideology of a particular sect. Rather it is a commitment to the ideals which alone give the intellectual life meaning and which, in a democratic society, necessitate a political stance. Freedom and reason are not political commitments of the order of the Republican Party or socialism; they are political commitments in the sense that they imply a constant battle against those forces and powers which impede their realization for all.

The trap of contemporary American life is to think that freedom has no price, that we need only insist upon our rights and need not think overmuch of our responsibilities. We want the government to end inflation and unemployment, preserve the peace, insure that we have access to housing, health care, transportation and education, but we barely skim the shallow news available to us in the press and sometimes find it too difficult then to drag ourselves down to vote on election day. Because we can choose to have free sex, we need not worry about the selfishness and hedonism which the sexual revolution has spawned or its impact on our common cultural life. Because we can have free education, we need not worry about whether education contributes to the alleviation of injustice or perpetuates passivity and powerlessness. Because we have no draft, we need not worry about war; because we can have a job we need not worry about the economic system or about whether our company or our profession contributes anything of value to the human community. To be free as men and women, you will be told, you need only avoid commitment, forget about fidelity and send your children to a day care center. To be good citizens, you will be told, you need do nothing more than let everyone do their thing. To fulfill your social responsibilities you need only pay your taxes, keep your mouth shut, and provide an annual contribution to the United Way. I am here today to tell you that these are all lies. There is no such thing as cheap freedom or cheap happiness. There is a price and there are responsibilities, responsibilities our freedom allows us to deny or avoid, but if we do so we will in the end find that we are not happy and that our freedom has been an illusion.

Recently Robert Bellah wrote of the corruption of the American republic, a corruption he defined as "love of one's own good more than the common good . . . concern for one's self whatever happens to one's neighbor." As de Toqueville noted a century ago, this is the "vice that destroys republics." We are all familiar with that kind of selfishness, and in our churches we spend a lot of energy denouncing it. But rarely do we admit that institutions as well as persons are subject to that vice. Colleges and universities make innumerable decisions about programs and budgets and priorities with little reference to the good of their surrounding communities or of the nation. Churches pursue evangelization, they seek to reach new members or hold on to old ones, or to keep young people within the ranks, with little concern for the wider issues of public life. Universities, churches, indeed all voluntary associations, like free individuals, are apt to have an excessive preoccupation with survival or with the achievement of exclusive goals or particular objectives. And in the competition that results, the good of the whole is often lost sight of. Yet ours is a fragile nation, and free institutions, in Bellah's words, "always require a measure of public spiritedness, devotion to the common good. 'A republic will survive,' said Montesquieu, 'only as long as its citizens love it.' And they will love it only so long as they participate in it and care for their neighbor's welfare as well as their own."[29] We need in our Catholic colleges to take the church seriously, and we need also to take the nation seriously, to face with courage the questions of meaning and purpose in the educational enterprise in the context of our own nation and its history. We must decide: how will we use the freedom we have been granted?

In 1917, Carl Becker came to Cornell University and for a quarter century found there an atmosphere in which he could study and teach what he pleased. At the end he asked himself why it was that he had such freedom, and his answer we can make our own, for it expresses the central values of our democratic tradition, now, in our lifetime, taken into the heart of our church:

> But after all, one may ask, and it is a pertinent question, why is so much freedom desirable? Do

[29] Robert N. Bellah, "The Role of Preaching in a Corrupt Republic," *Christianity and Crisis*, December 25, 1978, pp. 317–322.

we not pay too high a price for it in loss of what is called efficiency? Why should any university pay its professors a good salary, and then guarantee them so much freedom to follow their own devices? Surely not because professors deserve, more than other men, to have their way of life made easy. Not for any such trivial reason. Universities are social institutions, and should perform a social service. There is indeed no reason for the existence of Cornell, or of any university, or for maintaining the freedom of learning and teaching which they insist upon, except in so far as they serve to maintain and promote the humane and rational values which are essential to the preservation of democratic society, and of civilization as we understand it. Democratic society, like any other society, rests upon certain assumptions as to what is supremely worthwhile. It assumes the worth and dignity and creative capacity of the human personality as an end in itself. It assumes that it is better to be governed by persuasion than by compulsion, and that good will and humane dealing are better than a selfish and a contentious spirit. It assumes that man is a rational creature, and that to know what is true is a primary value upon which in the long run all other values depend. It assumes that knowledge and the power it confers should be employed for promoting the welfare of the many rather than for safeguarding the interests of the few.[30]

The roots of the university's role as a responsible critic lie here. The Catholic university adds its own distinctive commitment to justice and peace, to the dignity of the human person, and to building a world fit for human habitation. Let's get on with the work!

[30] Carl Becker, *Cornell University: Founders and The Founding* (Ithaca, 1943), pp. 402–403.

THE UNITED STATES AND THE THIRD WORLD *

The Honorable Jean Wilkowski

It is a pleasure to be back at Barry after so many years away. There was a time in the early days of Barry when I thought I would never leave this campus. That was because one of its founders — Mother Gerald Barry — thought I had a religious vocation. You see, religious faculty came cheaper than lay faculty in those days when funding was even more critical for colleges than it is today. But Mother Gerald found out I was a poor voice for the sisters' choir.

You may be surprised to learn that it was here at Barry many years ago that I first became interested in international affairs. It was through a seminar of Latin American scholars which I helped to manage and publicize. I would hope that our discussion this evening will arouse your interest in foreign affairs, as mine was awakened those many years ago. Today, our troubled world very much needs men and women of understanding, patience and compassion so we might learn and re-learn to live at peace with one another.

Importance of the Third World

My subject this evening — the United States and the so-called Third World — is not a very popular one, especially in the aftermath of our troubles with Iran. So why this choice of subject? It is because we Americans are woefully ignorant and apathetic about the developing countries of the world, the so-called poorer countries. Some of them are not poor at all, if we consider the oil-producing states of the Middle East. And many of them are rich in other ways; for example, in spiritual and cultural values. But we Americans are like the man who was asked the meaning of the two words, ignorance and apathy. In reply, he said, "I don't know; and what's more, I don't care." My proposition this evening is that we must know more about the Third World and why it is important to us.

Indeed, Secretary of State Haig at his confirmation hearings last month said the Third World is a misleading term, because there is so much commonality between us. Our foreign policy is covered with the conditions and issues we have in common.

Out of necessity we may at last be learning to care about The Third World, as though we were members of the same family, and indeed we are. It is the human family with the accent on human.

Let me recall what one of those Latin American scholars who motivated me back in the forties had to say. He spoke eloquently of "the brotherhood of man, and the fatherhood of God." Those words made a deep impression and they stuck with me in the many foreign countries where I was sent to represent the United States — in Latin America, in Western Europe, Asia, and especially Africa. Somehow the sense of brotherhood seemed strongest in Africa among our black brothers. And it is a beautiful and very human thing to be a part of this feeling of brotherhood and sisterhood.

It was while I was at Barry that the United Nations was formed with 45 member states. Today there are over 150 countries which are members of the United Nations. Many of these are former colonies. We have that in common with them. Now they are sovereign, independent states and we also have that in common.

Secretary of State Haig reminded us that our world is one in which power in a variety of forms has become diffused, among these 150 nations. And the countries of the Third World are a majority. At the United Nations we see how this new power of the Third World is being directed toward radical change in the institutions and relationships which were established before they became nations over 35 years ago.

It is not just the revolution in Iran, or social change in El Salvador, which brings the Third World closer to us. It is also the growing industrialization of these countries and the competition which their trade poses for our manufacturers. It is also their resources and the

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* Ambassador Wilkowski delivered this address at then Barry College, Miami, Florida on February 11, 1981, less than one month after the Reagan Administration had taken office. Her remarks on United States foreign policy toward developing countries are just as relevant today; perhaps even more so in the wake of the recent Cancun summit meeting in Mexico in October, 1981.

Ambassador Wilkowski's address is published in full because the editors believe her message on the need for better bases for world peace and understanding through international education has special significance for Catholic colleges and universities.

Ambassador Wilkowski is the former United States Ambassador to Zambia and at the United Nations (UNCSTD). She currently serves as chairman of the board of Volunteers in Technical Assistance (VITA), president of Foreign Services, Inc., an international consulting firm, and has been an adviser on international education for the Woodrow Wilson Fellowship Foundation. She resides in Washington, D. C.

oil we need from Africa and the Middle East. This is something else we have in common. Countries like Tanzania in Africa, Honduras in Central America, and even that new giant Brazil, have no petroleum resources. We must share scarce resources with them. Whether all of the Third World countries — the rich and the poor among them — grow and remain peaceful is becoming increasingly important to the well being and tranquillity of the United States and the world.

I would like to convince you this evening that Barry College and the wider American academic community have as much at stake in relations between the industrialized countries of the North and the developing countries of the South, as does the U. S. government and the body politic at the United Nations.

Toward Better North – South Relations

The North: Let us begin by examining what is happening in the industrialized North. We see the United States linked politically, economically, and culturally to its allies in Western Europe and Japan. Our common economic problems are of greatest concern. In most of these countries of the North growth rates are low, productivity is lagging, and high rates of unemployment and inflation make for an uncertain future. This uncertainty played a role in the outcome of our recent Presidential elections. Witness the very first problem which the new Reagan administration addressed — the economic problem: how to cut the U. S. budget, how to spur production and foreign trade, improve employment, and strengthen the dollar.

Although a solution was found to the hostage problem in Iran, our relations with that country remain uncertain. The troubled region of the Middle East continues to be threatened. The war between Iran and Iraq goes on. Most ominous is the continued Soviet presence through invasion in Afghanistan. We in the United States feel that our economic and military security is often threatened by factors over which we have little control. The previous administration was criticized for lack of a coherent and consistent foreign policy, for being unreliable and unpredictable, for seeming to reel from one crisis to the next. There was even cynicism about the basic capability of government. But such criticism was not limited only to the U. S. government. The governments of our allies have been questioned and criticized by their publics as well.

The South: What about the developing nations of the South? Up to and throughout most of the seventies the U. S. tended to look upon the Third World from a rather narrow, East-West perspective; that is, through the optic of U. S. relations with the Soviet Union. We assumed, and not always correctly, that the root cause of most all crises in the developing world were communist-inspired. Foreign policy based on such narrow vision is over-simplification and can be dangerous. The previous administration tended to back away from this narrow, risky vision. Thus, it was reassuring to hear from our new Secretary of State, Alexander Haig, that the U. S. needs *balance* in our foreign policy, as well as consistency and reliability. Secretary Haig recognizes that today's issues are highly complex. They require a careful weighing and reconciling of competing pressures. I would add something from my own experience. The developing countries want to be seen as their own, and not someone else's agents — not the Soviet Union's agents, not the agents of the United States. This is neo-colonialism and has no place in today's world. The developing countries value their independence above all else. Many fought and died for it, as we ourselves did over 200 years ago. Here again we find an element of commonality.

One of the most distinguishing features of the new developing nations is their aggregate "people power." They hold three-fourth's of the entire world population of 4 billion people. This is expected to rise to 6 billion in the year 2000. Most of this increase will occur in the developing countries. And it is not just people power which makes them a force to be reckoned with. It is their growing economic and political power, based on the riches of their resources and their majority voice in world councils.

The Third World has been growing economically at a rate of 6 percent over the past 10 years. This is almost double the rate here and in other countries of the North. Many United States based multinational corporations are finding that business with the Third World can spell the difference between profit and loss in their total domestic and international operations.

These 120-odd countries of the Third World are not homogenous. They are highly differentiated and distinct. And our foreign policies must recognize these distinctions. There are the oil-producing states in the Organization of Petroleum Exporting Countries, or OPEC. They are not all sheiks riding around the desert in Rolls Royces, although some do. OPEC also means Venezuela in Latin America and Indonesia in Asia. Average annual incomes vary widely within OPEC, from over $15,000 a year in Kuwait in the Persian Gulf to around $360 in Indonesia. These two developing countries are very different from the city-state economies of Singapore and Hong Kong, and from South Korea, Taiwan and Brazil. These newly industrializing countries are now aggressively engaged in producing for export — wearing apparel, footwear, radios and TVs. Check the clothes in your closet sometime and be surprised at how few are from the United States and how many are from the Third World countries. And don't forget that when you drive to the gas pump, nearly one half of what you buy comes from the Third World.

As the developing countries sell and earn dollars, whether it be crude oil from Nigeria, or jogging shoes from Brazil, they turn around and buy from us —

American wheat and grain, farm tools, and high technology goods and services. And so there are these new connections and links between the U. S. and the Third World.

There are two other categories among the developing countries: the so-called middle income countries, like Egypt and the Philippines, and then the poorest of the poor, like Haiti and Bangladesh.

But despite all the differences between and among Third World countries, they can and do present a united front at the United Nations, as they make common cause in a politically powerful group of developing countries. But we in the North don't always listen, nor do we hear. We don't always understand what they're saying, and we don't always care. What these 120-odd countries seek is a kind of affirmative action, or equity and justice on a world-wide scale. And because they represent three-fourths of the world's population of human beings, they believe firmly in their entitlement. Where their cause has been well-reasoned and non-confrontational, and where they can show that both the North and South stand to gain, negotiations at the U. N. have been smooth and successful.

As we and they gain experience in discussing and negotiating with one another we are discovering a new style of diplomacy. It replaces an old style where one side tended to patronize the other by assuming superior knowledge and experience. Perhaps the parent-child analogy helps to illustrate the old style. The new style requires a more sophisticated sensitivity and is based on the premise that equity and justice are essential in relations between sovereign, independent states, however small, however poor or rich, whatever form of government, and however different their culture and traditions from ours.

Conflict or Peace?

Let us reflect for a moment on a recent case of North–South dialogue in which lack of sensitivity and reality on one side seemed to be matched by resentment and extreme radicalism on the other. I refer tothe case of Iran. Iran enjoyed rising revenues from oil. This permitted a rapid drive toward modernization and regional military preeminence. This was achieved under a highly centralized and autocratic leadership which the United States helped install and support. Per capita income in Iran rose to nearly $2,000 in 1978. But it was unevenly and inequitably distributed. The country relied heavily on imports of foreign technology and foreign advisors, many of them American. Inevitably, we came to be resented because of our prominent position and our association with a form of leadership which was increasingly repressive and unpopular. We failed to give sufficient attention to popular attitudes toward Iranian leadership until the situation finally exploded in revolution. Iran was once a major force for regional stability. It now lurches through public demonstrations in a state of near anarchy.

There are many reasons why the United States and its allies must give serious and sustained attention to the developing countries. Their potential for regional destabilization is enormous as they restructure their societies and economies to make them more equitable and just. But perhaps the most compelling reason is our own national self-interest. Neither North nor South can be at peace or prosper without strengthening our cooperative links. Both North and South are concerned with political instability; both are affected by the world economic slump. Overcoming these common problems cannot be a zero sum game, where one side wins and the other loses. Both North and South must enjoy peace. Both must prosper together. Otherwise, tensions will rise and stability for both will be endangered.

Global Issues

And now for a look at a few global issues which pose common challenges and opportunities for both North and South. The list is long, with poverty the overarching issue. I thought we might limit our discussion to three of the most important: jobs, food and energy.

Trade: Trade and industrialization is an important issue for the Third World as a source of jobs and foreign exchange earnings. The South resents the enormous disparity between its share of world industry (only 9 percent) and the fact it has 75 percent of the world's population. The South wants very much to increase its share of world industry. It argues its case on grounds of equity and justice, as well as a more human existence.

Even with a small share of world industry, the South is emerging as a strong competitor in a number of sophisticated areas, such as electronics, but also in wearing apparel, as we mentioned earlier. The rate at which industry is expanding in the South is double that in the United States.

As industry grows in the developing countries, they become better markets for U. S. capital and other equipment. This helps our economy. Today one out of every eight jobs in U. S. manufacturing produces for export. And one in three acres of farmland yields crops for export. Perhaps most significant to understanding the importance of the North–South connection is the fact that the developing countries of the South take 38 percent of all American exports. We are now exporting more to the Third World than we are to Western Europe, the Soviet Union, Eastern Europe and China combined.

Some analysts believe that the developing countries could well be the most dynamic source of global growth, if the international trading system remained free of trade barriers.

But what about competition for U. S. industry, you may ask? Should American businesses shut down just

to make way for the Taiwans, Koreas, and Hong Kongs of this world? What about American jobs and income? Before answering, try to think of the interests of our entire nation, not just your own individual interests. Try to think of all the consumers in America who generally want quality but low prices. Should some high-cost, non-competitive, dying industry in the U. S. be coddled by protectionist barriers? Or would it be better to help them to adjust, to retrain their workers, and to shift to new fast-growing, competitive industries? These are some of the questions we in the United States and the new Reagan Administration must face.

Energy: Turning now to the issue of energy. A recent survey of what college students know about world economics showed serious misconceptions about the degree of American dependence on foreign oil. The fact of the matter is that about 48 percent, or nearly half of our petroleum supplies are imported. Of this nearly 95 percent comes from Third World countries — Saudi Arabia, Nigeria, Venezuela and others. But it is not just the United States and other countries of the North which are deeply dependent on imported oil. The developing countries, which are expanding their industrial production for export, are also dependent on the oil producers. The Iranian revolution and the Iraq-Iran war have highlighted the fact that the world's petroleum supply is dominated by a few producers concentrated in the troubled region of the Persian Gulf.

The common challenge before North and South is how to assure more orderly management of oil supplies. We in the U. S. are only beginning to practice conservation and to put science and technology to work in search of new and renewable energy supplies.

On my recent trip to China, I was impressed with how dramatically different are patterns of energy consumption there and here. Bicycles and walkers are everywhere in China. Trucks and cars are few and far between, and mostly government owned, not private.

The Chinese Foreign Minister bluntly told our delegation that the world looked to America to conserve, rather than squander scarce supplies of world oil. Here is one of those common concerns that cries out for a mutually beneficial global solution.

When I was in Africa I drove 1,000 miles by motor car from the heart of the interior to the Indian Ocean. I scarcely saw another vehicle, except huge trucks transporting heavy goods. Many of these African countries are only now beginning the transition from traditional to modern energy consumption, something we in the United States experienced many years ago. And yet the future development of their economies will depend on predictable supplies of petroleum at predictable prices. Here again, their interests and our interests converge. The only answer seems to be in more — not less — North–South cooperation, perhaps through some sort of international agreement on the price and supply of oil. But oil is the Third World's only bargaining card and it needs to handle it carefully in negotiations on other issues as well. And so they are cautious about playing the oil card.

Food: Turning now to the issue of food. World hunger and malnutrition are mainly concentrated in the developing countries. Yet the South does not produce enough food to feed its people, nor do they always earn enough to pay for all the food they import. Rather, they must borrow. This makes the South's debt problem, already enormous from energy imports, even greater.

Only recently have agricultural experts come to appreciate that many countries in the South, particularly in Asia and Africa, have the potential to increase food production at prices at or near current world prices. In contrast, as we in the United States increase food production, our prices rise. The dollar loaf of bread may soon go the way of the five cent cigar and the thirty cent gallon of gasoline. Thus, it is the common interest of rich and poor countries to increase agricultural production in the food deficient Third World. For the South, it is a way to overcome malnutrition, increase employment and free foreign exchange for other imports. For us in the North, it would mean reduced inflationary pressures. Certainly we would all welcome lower prices at the supermarkets.

Looking back over the three global issues we have reviewed — jobs from industrialization and trading, energy, and food — one conclusion is apparent. Serious domestic study and inter-action between the public and private sectors on these issues is called for if the new administration is to develop coherent national and foreign policies. Foreign policy on any subject is not worth much unless it has the support of an informed American public solidly behind it. But so far the American public remains woefully ignorant about North–South linkages and mutual interests. Not just on the issues of food, jobs and energy, but on other global problems such as world population, the world's monetary system, and supplies of raw materials.

Significance for Academe

If you have patiently stayed with me this far, you are probably asking yourself, what does all this talk about the Third World and North–South cooperation mean for students, faculty, and administrators of Barry College? My reply is to pose some challenging questions for this institution.

For example, what happened to the close links which Barry had with those Latin American scholars who expanded the minds of both faculty and students in the 1940s and started at least one on a foreign service career? Why is it that Barry, strategically located as it is here in the gateway to Latin America, has only recently introduced a major in international studies?

Why is it with such a rich resource as one-third of its student body from Latin America and the Caribbean that there are not closer study and working links with these countries?

The Greater Miami area is an increasingly attractive location for those American corporations which depend on business with Latin America for a large share of their profits. How is Barry College using these potential assets? For example, to what extent does Barry's School of Business Administration consult with representatives of these international business corporations? Does it invite them here as lecturers? Does it tailor the college curriculum to better prepare students for jobs with these corporations? Does it interest these corporations more in support of what Barry is doing in the international studies field?

Other ideas are suggested for the School of Nursing. To what extent are student nurses given the opportunity for internships in those Third World countries where the Dominican Sisters of Adrian are already working on problems of health and poverty, as in Peru and in Kenya? Faculty and students might benefit from opportunities to do research on these problems of health and poverty before encountering them for the first time after graduation.

Many more questions could be raised and addressed to other departments as to how Barry students are being prepared to play their role as informed and engaged citizens in the complicated world in which we live. It is not as simple a world as I knew at Barry 35 years ago. It is a world of many more nations, and many more problems. It is a world which brings us all closer together every day. Faculty and students together must achieve a better understanding of this world. It is a problem for the entire general education program, not just international studies in political science, however promising this initiative. More fundamental questions are raised. What is Barry's basic commitment to international education? Does it follow a plan for infusing a global perspective into its general education program?

It has been said that Americans need a better comprehension of our place and potential in a world which still expects much from America, but no longer takes American supremacy for granted. Recently, a distinguished group of elder statesmen led by Willy Brandt, the former chancellor of the Federal Republic of Germany, looked at the problem of North–South relations. They addressed their recommendations as much to the youth of today as to its present leaders. They urged students to hold a belief in man, in his human dignity, in basic human rights, in love and generosity, and in reason, rather than force. One of our greatest strengths as a nation, quite apart from the fact that we have the largest and strongest economy on earth, is our strength of moral values and political institutions.

But Barry has a natural advantage when it comes to values. True to its mission, Barry teaches and debates these values in the richness of world history and literature, and all that goes into a truly liberal arts education. But it is the global dimension of this education that should also be of concern. It is the relevance of these time-honored values to current world problems.

Education for Better World Understanding

Before concluding, I should like to challenge Barry to review and assess its global perspectives and commitment to international education. Such a process might begin, for example, with the economics department searching for common ground with the language department; with the School of Nursing investigating reasonable linkages with the social sciences; and with business administration considering what it may have in common with political science, and perhaps even anthropology. Such relationships are the new, interdisciplinary way in which our society is moving. And it is the way in which solutions are being sought on the global issues of food, energy, health, and jobs in relations between our society and other societies.

The new links between the industrialized North and the developing countries of the South are too important in today's world to be left only to the diplomats, only to the bureaucrats, and only to governments. If these relations are to be successful, they also need the engagement of an informed American public which can offer intelligent support and criticism, which understands the importance of the human element and of human values in these relations, and which has learned how to cross disciplines. The task must begin here on campus, and move on between this college and its immediate community, and collaboratively between this community and different nationalities, both here and abroad. Thank you.

VATICAN II: WORLD VISION AND GLOBAL CHURCH

John R. Crocker, S.J.

The fresh air is still blowing. Some windows may have been shut but others have been opened. Through those windows the Church of Jesus Christ still looks out on a world, and a human society, in the throes of change so swift as to outstrip all that has gone before. Whatever might be said for the successes or failures of Vatican II, from a perspective of over fifteen years, one thing at least is certain: the Council projected the Catholic Church into a spasm of change that has rapidly brought it face to face with the dawning global century. What this means raises many questions, not the least important of which is the meaning of *Catholic*.

Does "Catholic" mean something else today — more or less — than it did before the Council? That the Church has always been universal, a Church for all nations and peoples, has been its message and mission since the beginning. Vatican II reaffirmed this belief but with a new consciousness of an emerging global interdependence related to, but quite separate from the dynamics of preaching the gospel and baptizing. The Council clearly saw, and encouraged, the growing community of nations and committed the Church to it.

Through this commitment the official Church also opened itself to the demands of global interdependence. It assumed responsibility for a world made up not only of Catholics, or even Christians, but all religious creeds and even non-believers. It recognized that truth and freedom are precious items wherever they may be found, and accepted its own responsibility to protect them.

In the recognition of its role in an emerging global society, and in the acceptance of its own responsibility in the process, the Church began (even if dimly) to see itself differently. It had always been a Church *for* all people, but now it had begun groping for an identity as a Church *of* all people.

The purpose of this paper is to show briefly that in this awareness the Church began to emerge for the first time as truly a global or world Church. We as educators might ask ourselves, are we prepared to live in a global society, a world Church? Are we preparing those we teach to live in this kind of world and Church, contribute to it, and develop a consciousness of their own responsibility for it?

The Catholic Church has professed itself universal, a Church for all nations, peoples, cultures from its earliest years. "Go forth to every part of the world, and proclaim the Good News to the whole creation" was the command of Jesus, the Founder (Mk. 16, 15–16). "Make all nations my disciples" (Matt. 28, 18), "and you will bear witness for me . . . to the ends of the earth." (Acts 1, 8). Starting from Jerusalem the Apostles fanned out to most parts of the then known world. Especially Paul, aware of his mission to "lead to faith and obedience men in all nations" (Rom. 1, 6), traveled the civilized world much as do modern day Popes. From that time to our own the message has been carried by hundreds of thousands of believers to every part of the globe. The Second Vatican Council could not have more forcefully reaffirmed the universal message and mission of the Church, "a Church which speaks every language, understands and embraces all tongues in charity, and thus overcomes the dispersion of Babel."[1]

In practically every document, but especially in *Gaudium et Spes* the Church speaks not only to its own but to all people, all over the world, believers and non-believers alike.[2] "Therefore, the world which the Council has in mind is the whole human family seen in the context of everything which envelopes it; it is the world as the theatre of human history, bearing the marks of its travail, its triumphs and its failures . . .[3] It is to the credit of the Bishops assembled at the Council that they sensed a new world order on the way, a community of nations,[4] increasingly aware of dependence on each other even for survival.[5] No more striking symbol of this reality can perhaps be found than the picture of our planet televised from the moon — a beautiful blue and white balloon, seemingly so small and alone, suspended in the vastness of cosmic space. On this small balloon we all live and struggle to

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[1] *Lumen Gentium*, 1. *Vatican Council II, The Conciliar and Post Conciliar Documents*, General Ed., Austin Flannery, O.P., Costello, New York, 1975. Reference in each document cited is to the paragraph number of that particular document.

[2] *Gaudium et Spes*, 91.

[3] Ibid, 2.

[4] Ibid, 33.

[5] Ibid, 25.

survive, and consciously or not we do it together. The Council appreciated this fact and called for a new understanding of the "common good:"

> Because of the closer bonds of human interdependence and their spread over the whole world, we are today witnessing a widening of the role of the common good, which is the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily. The whole human race is consequently involved with regard to the rights and obligations which result. Every group must take into account the needs and legitimate aspirations of every other group, and still more of the human family as a whole.[6]

What the Council sees in this new world order is a growing communion among all people made imperative by their increasing interdependence, a world in which the line between national and international interests is not easily drawn, in which instantaneous communication is a daily fact of life. It is the coming-to-be of a "universal culture."[7] But this universal culture as it gives shape and form to the whole is in reality a rich mosaic of individual cultures.[8]

"Pluralism," wisely remarked the Council Fathers, is "the hallmark of our age."[9] The world vision of the Council and of the nations struggling to organize themselves into an international body is not one of dominating or transmuting particular cultures, but a unity of diversity. The *global common good* is both the good of all nations as individuals, as well as the good of all nations bonded in a community. The responsibility of all people, singly and joined together into international bodies must be "to build up a better world in truth and justice."[10]

The obstacles and challenges in the way of meeting this goal are staggering. The global common good demands "abolishing profiteering, nationalistic ambitions, greed for political domination, schemes of military strategy, and intrigues for spreading and imposing ideologies."[11] It also means banding together for the welfare of those millions of people deprived of even the minimum of the world's goods.[12] It further means joining to alleviate the miseries of refugees dispersed throughout the world, assisting migrants and their families.[13] To this endeavor in union with all people the Second Vatican Council commits the Church, its vision, and its resources.[14]

The Church offers "the vision of one world"[15] founded on the "surpassing dignity of mankind," a "universal brotherhood."[16] Because the Church is "not tied exclusively and indissolubly to one race or nation, to any one particular way of life or to any customary practises, ancient or modern"[17] it has the unique potential for continually uplifting the customs and practises of all people into a new unity. The Church can be both a "sign and instrument of communion for . . . the whole world."[18]

The Council further urges all Catholics to "share in the efforts of those people who, in fighting against famine, ignorance, and disease are striving to bring about better living conditions and bring about peace in the world." The faithful, continues the Council, "should be eager to collaborate in projects initiated by private, public, state, or international bodies, or by other Christian or even non-Christian communities."[19] For whoever "contributes to the development of the community of humankind on the level of family, culture, economic and social life, and national and international politics, according to the plan of God, is also contributing in no small way to the community of the Church in so far as it depends on things outside itself."[20] In the deliberations and documents of the Second Vatican Council the Church officially as a body put itself on record as ready to share its responsibility for the building up of a more human world, of a new and universal culture, of a unity of all people with respect for their particular nationalities, cultural pluralities, aspirations, and even religious beliefs.

In the document *Dignitatis Humanae* the Council affirmed categorically that every "human person has a right to religious freedom."[21] No one can be forced to act against personal religious convictions, nor against conscience. Nor can anyone be prevented from acting according to conscience.[22] Children are not obliged to attend classes in school which are against the beliefs of their parents.[23] If a state religion has been established, the rights of all its citizens and religious communities must nevertheless be recognized and respected. No authority exists which might compel a person to accept or reject a particular religion. Given the seriousness of this right to religious freedom, its protection "is the

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[6] Ibid, 26.

[7] Ibid, 54.

[8] Ibid.

[9] *Humanae Personae Dignitatem*, 1.

[10] *Gaudium et Spes*, 55.

[11] Ibid, 85.

[12] Ibid, 9.

[13] Ibid, 84.

[14] Ibid, 57.

[15] *Ad Gentes Divinitus*, 19, 21, 22; see also *Lumen Gentium*, 13, 17.

[16] *Gaudium et Spes*, 92.

[17] *Lumen Gentium*, 9.

[18] Ibid, 1.

[19] *Ad Gente Divinitus*, 12.

[20] *Gaudium et Spes*, 44.

[21] *Dignitatis Humanae*, 2.

[22] Ibid, 3.

[23] Ibid, 5.

common responsibility of individual citizens, social groups, civil authorities, the Church and other religious communities. Each of these has its own special responsibility in the matter according to its particular duty to promote the common good."[24] In the eyes of the Council, the Church must also assume its responsibility for the safeguarding of not only cultural pluralism but also of religious pluralism. Truth must be respected wherever it is found.

The Council confesses that truth can be found outside the formal limits of the Church. Even in the realm of revealed truth the Council admits that the "heritage handed down by the apostles was received differently and in different forms."[25] Speaking in the context of the Eastern churches the Council concedes that "sometimes one tradition has come nearer to a full appreciation of a mystery of revelation than the other, or has expressed them better."[26] And so the truth of revelation may be found in other Christian churches, and in a preeminent way in the Eastern Christian churches. But truth is not restricted to Christianity.

The Jewish people have received the authentic revelation of God in the Old Testament. Their role in salvation history is assured, and Christians and Jews share a common spiritual heritage.[27] Hinduism also manifests an expression of the inexhaustible divine mystery, as does, in its own way, Buddhism. Consequently, the Church rejects nothing true or holy, and confesses that other "precepts and doctrines . . . often reflect a ray of that truth which enlightens all mankind."[28] The Council deplores even that "discrimination between believers and unbelievers" and calls on all, believers or not, to "help establish right order in this world where we all live together."[29]

At this point we can return to an initial question. The Catholic Church has always believed itself to be Catholic and universal, a Church for all people and nations. Has the traditional understanding of this belief changed, or at least been nuanced since Vatican II? In summary, Vatican II in clearest terms addressed itself not exclusively to its own flock, nor even to Christians, but to all nations and people whatever their religious belief. Moreover, and more importantly, the Vatican Council accepted the Church's responsibility for the world coming-to-be of which it saw itself a part and even an animator. The official Church put itself on record as bending all its efforts to bring about a new humanity, a new universal culture based on the interdependence of all nations, and the common good of humanity. The Church clearly accepted its responsibility to safeguard and protect individual freedoms of culture, conscience, and even religion — whatever the religion or lack of it. The Church professed its readiness to join with all people and nations of whatever belief to bring about this new world, new brotherhood. The journeys of the two subsequent Popes and their addresses to the United Nations affirmed dramatically the Church's commitment to and responsibility for its part in bringing about this new world order.

Paul VI was the first Pope to address the United Nations. On the occasion of its 20th anniversary he offered congratulations and gratitude, and affirmed that the United Nations speaks to the consciences of us all. "We must all start thinking about mankind in a new way. We must think in a new way about the common life shared by all people. We must think in a new way about the paths of history. We must see in a new light the destiny of the world, in the words of St. Paul, "Put on the new man."[30]

Pope John Paul II fourteen years later also addressed the General Assembly of the United Nations. His tone was less optimistic than that of Pope Paul, and the intervening years had thrown into greater relief the critical problems pressing on humanity and threatening the vision of unity. Peace seemed further away, hunger more prevalent, the gap between the rich and the poor was becoming ever wider rather than narrower, and the threat of rearmament over-rode all. The Pope reminded the delegates assembled that we all share one world which is the home for us all. For survival we must unite in common service to humanity. In union with the efforts of all people of good will the work is beginning to bear fruit. Above all, the Pope endorsed the Universal Declaration of Human Rights and the freedom of the human spirit which it enshrines. He concluded his address with a word of esteem and deep love for all peoples, the nations of the earth,and for all human communities.[31]

At the Second Vatican Council, in the journeys of the post-Vatican II Popes, and in their addresses to the United Nations the official Church has asserted its role and responsibility in the bringing about of a new age, a global age, a world-responsibility beyond the boundaries of its own dogmas and practises. In the process the Church must inevitably have begun to see itself differently. Always a Church *for* all peoples, it began to be a Church *of* all peoples, a world Church. As the theologian Karl Rahner once concluded, "it does appear meaningful and justified to consider Vatican II as the first major official event in which the Church ac-

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[24] Ibid, 6.

[25] *Unitatis Redintegratio*, 21, 22.

[26] Ibid, 17.

[27] *Nostra Aetate*, 4.

[28] Ibid, 2.

[29] *Gaudium et Spes*, 21.

[30] *Acta Apostolicis Sedis*, October 4, 1965. Address of Pope Paul VI to the General Assembly of the United Nations in New York. Translated from the French by this writer.

[31] *Acta Apostolicis Sedis*, October 2, 1979. Address of Pope John Paul II to the General Assembly of the United Nations in New York.

tualized itself precisely as a world Church."[32] With considerations other than the documents and deliberations of the Council he further substantiated this conclusion. "For the first time a world-wide Council with a world-wide episcopate came into existence and functioned independently."[33] Although at the First Vatican Council Asian and African episcopates were represented, most delegates were missionaries of European and North American origins. It was only at Vatican II that native non-western Bishops took their place as Church lawmakers on an equal footing with their western peers.

The approval of the vernacular languages in liturgical worship also precipitated a "leap" to the world Church.[34] Latin had been the common language of western civilization, the language of a small and particular cultural region. At Vatican II, the Church categorically declared itself free from ties to any one particular race or nation, way of life or "customary practises, ancient or modern."[35] The victory of the vernacular in the Church signalled unmistakably the coming-to-be of a world Church whose individual churches exist with a certain independence in their cultural spheres, inculturated, and no longer a European export.[36]

The theological and historical consequences of Vatican II, according to Rahner, are paralleled only by the movement in the first century from the Palestinian Church of Jesus to the Gentile Church of Paul. Theologically speaking, Rahner divides Church history into three great epochs, the latest of which has only just begun and first became visible offically at Vatican II.

The first era of the Church's existence was very brief, hardly outlasting the life of Jesus Himself. This was the period of the Palestinian or Jewish Church. Central to it was the salvation event, the life, death and resurrection of Jesus, which happened in and for Israel. The Church was then conscious of itself as a Jewish Church, faithful to the beliefs and laws of Judaism. Non-Jewish converts and the missionary activities of Paul changed this.

The second era emerged through an essential rethinking of the theological content of Christianity. The establishment of the Gentile Church by Paul was more than an adaptation of the Jewish Church. When Christianity took root in and for the Gentile people a radically new period in its history began. Rahner believes that pivotal to this essential shift of consciousness was the decision taken by the offical Church of that time on the question of circumcision. If the Church declared the rite no longer necessary, something essential was changed in the salvific relationship between God and His people. The problematic of circumcision for the early Church was ultimately a theological one. When it was declared superfluous for non-Jews many other consequences followed for the Church: "abolishing the Sabbath, moving the Church's center from Jerusalem to Rome, far-reaching modifications in moral doctrine, the rise and acceptance of new canonical writings, and so forth."[37] These consequences were so critical for the Jewish Church that Rahner can only conclude that what happened was a "genuine caesura or break."

Gentile Christianity grew and spread and took shape as the Gentile Church in the Mediterranean area, the European Church of the Middle Ages, and the Catholic Church of the Western world. This Christianity was exported as a commodity the Church really did not want to change, but was "sent throughout the world together with the rest of the culture and civilization it considered superior."[38] The sun of the Church as a purely Western phenomenon began to set at Vatican II.

Rahner contends that the momentous changes in the Church's interpretation of itself effected by Vatican II were as radical and ultimate as those which occurred at the time of St. Paul. If he is correct, then all of us stand now on the brink of a new era whose possibilities are only dimly imagined. The global century for all humanity and the Church itself has already dawned.

In the light of the global vision of itself and its mission offered us by the Second Vatican Council we can return to other questions asked at the beginning of this paper. Are we ourselves prepared, and are we preparing those we teach to live in this global world and global Church, to contribute to it, and to develop a consciousness of personal responsibility for it? If we take seriously the thrust of Vatican II, especially as interpreted by Rahner, and appreciate the implications of it, then we as Catholic educators must be planning to educate citizens for a global century and the people of God in a world Church with a "lively consciousness of their own responsibility for the world" as the Council admonishes us.[39] Or, as Peter J. Henriot, S.J., put it in his address at Gonzaga University in Spokane, "So we must ask ourselves how we can work for — educate for — a world which combines both justice and survival, a world of a humane and sustainable future."[40]

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[32] Karl Rahner, S.J., "Towards a Fundamental Theological Interpretation of Vatican II," *Theological Studies*, 40, No. 4 (December, 1979), p. 717.

[33] Rahner, 718.

[34] *Sacrosanctum Concilium*, 36.

[35] *Gaudium et Spes*, 58.

[36] Rahner, 719.

[37] Rahner, 722.

[38] Rahner, 717.

[39] *Ad Gentes Divinitus*, 36.

[40] Peter Henriot, S.J., "University Education for the Year 2000," *Current Issues in Catholic Higher Education*, Vol. 1, No. 2 (Winter 1981), p. 34.

The Council itself dedicated only one short document to education properly speaking, *Gravissimum Educationis*, although the topic surfaces throughout many of the other documents. In the education statement many of the themes already considered are again emphasized. At the outset the document states that all people "have the inalienable right to education. This education should be . . . conducive to fraternal relations with other nations in order to promote true unity and peace in the world."[41] To develop this world consciousness the Council encourages contacts between pupils of different backgrounds.[42] Entrance into Catholic universities should be made easy "for students of great promise but modest resources, especially those from newly developed countries."[43]

The collaboration and cooperation theme is again highlighted by the Council in relationship to education. This collaboration of Catholic educational efforts should take place on the diocesan, national and international levels. Academic institutes are encouraged, as well as international congresses. Scientific research should be allotted among the schools, communicating the results of research among themselves. The Council recommends an interchange of professors on a temporary basis.[44] Special areas of concern for which Catholic colleges and universities are ideally suited to contribute are those of population growth, social and family legislation, the migration of country dwellers to the city, the human necessities of food and suitable education. The Council concludes in the document *Gaudium et Spes* with the hope "that there will be Catholic experts in these matters, particularly in universities, who will diligently study the problems and pursue their researches further."[45]

What appears asked for, in a word, on the part of the Catholic schools is a commitment to *international education*. The purpose of international education was well articulated by UNESCO in 1974:

> In order to enable every person to contribute actively to . . . promote international solidarity and cooperation . . . the following objectives should be regarded as major guiding principles to educational policy: a) an international dimension and a global perspective in education at all levels and in all its forms; b) understanding and respect for all people, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations; and c) awareness of the increasing global interdependence between people and nations. . . .[46]

The words of the UNESCO document could not be more evocative of the principal themes of Vatican II: international solidarity and cooperation, global perspectives, an awareness of global interdependence, understanding and respect for all peoples, as well as a commitment to pluralism in ethnic minorities and in people from other countries and cultures.

In a more explicitly Catholic context, the purpose of international education is to bring to the campus community and all those it serves an awareness of the global dimensions of humanity and the Faith, the unifying vision of a common human destiny and a universal salvific will. The United States' Bishops in their 1980 pastoral on higher education called for "an international point of view . . . evident on the Catholic campuses."[47] Fr. William Rewak, S.J., President of Santa Clara University, commenting on the Bishops' pastoral in ACCU's *Current Issues* journal, sees in the statement a challenge to Catholic universities and, on their part, a "willingness to shed the last vestige of provincialism."[48] The cornerstone of international education on the Catholic campuses must be education for peace and justice. The Winter 1981 issue of *Current Issues in Catholic Higher Education* developed this theme.

Closer to home, education for peace and justice and global awareness start from a respect for ethnic diversity in our own country. In the minds of the Council Fathers, the United States Bishops, and the statements from UNESCO global cultural pluralism also encompasses the rights of minority people in a dominant culture — their own traditions, symbolic expressions, liturgies, and theologies.

The presence of ethnic minorities in the United States has been established as integral to the American tradition. Recent 1980 Census figures (though certainly provisional and probably inaccurate) show an 11.4% increase of ethnic minorities in the United States over a ten year period. In the general population Whites constitute 83.2%; Blacks, 11.7%; American Indians, Eskimos, Aleuts, .6%; and Chinese, Filipino, Japanese, Asian Indians, Koreans, Vietnamese, Hawaiians, Samoans and Guamanians, 1.5%. Other groups include other Asians, Mexicans, Puerto Ricans, Cubans, Africans and those people included in categories not listed on the form for another 3.0%. Hispanics, both Black and White, total 6.4% of the United States population.[49]

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[41] *Gravissimum Educationis*, 1.

[42] Ibid, 8.

[43] Ibid, 10.

[44] Ibid, 12.

[45] Ibid, 87.

[46] "Recommendations concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms," adopted by the General Conference of UNESCO at its eighteenth session (Paris, 19 November, 1974), p. 12.

[47] *Catholic Higher Education and the Pastoral Mission of the Church*, November 13, 1980, p. 9.

[48] William J. Rewak, S.J., "Commentary on Bishops' Pastoral Letter on Catholic Higher Education," *Current Issues in Catholic Higher Education*, Volume 2, No. 1 (Summer, 1981), p. 6.

[49] Reported in the *New York Times*, September 6, 1981.

The Bishops' pastoral on higher education referred to the "Church of the Immigrants" and called attention to the new wave of immigrants flooding this country. In their recent pastoral on "Cultural Pluralism in the United States" the Bishops called for a rejection of the "melting pot" ideal in the United States. Integration, rather than assimilation of ethnic groups was called for. "Any measure of reflection," the Bishops stated, "would indicate that this (assimilation) would not, and indeed should not, be the future for America. The total homogenization of people within a nation is no less disastrous, as history shows, than that same process among nations."[50]

Reaching beyond ethnic minorities the Council asks that schools provide contact between pupils from different countries and cultures.[51] There is hardly a United States institution of higher learning today which does not have a number of international or non-immigrant students enrolled from other countries. The Council urges schools to facilitate the entry of international students into our Catholic schools, especially those from newly developed countries.[52] The United States Bishops expanded on the Council's recommendation. "It is important and beneficial for students from other nations to be present on Catholic campuses,"[53] making available to them "student aid and an education which respects their culture while offering the benefits of the Christian heritage."[54]

The most recent edition of the *Open Doors* census conducted by the Institute of International Education for 1979–80 reported an increase of 7.2% among international students on United States' campuses, over the figures from 1978–79. The 2,950 institutions reporting figures indicated the presence of 286,343 international students, constituting 2.4% of the total enrollments of these institutions. Of this total number, 35.4% were in private colleges and universities. The only Catholic university to rank among those enrolling over 1,000 international students was the University of San Francisco. It should also be noted that 65.4% of the total number of international students enrolled in the reporting institutions paid for their education from private or family funds. The country of origin of these students showed that 57.8% of them are from Asia, which includes the Middle East. Among South and East Asian students those from Taiwan, Japan, Hong Kong, India, Thailand constitute 67.3%. Another 14.8% of the students come from countries of Latin America, and 12.6% are from Africa. The Nigerians make up 45.2% of this latter group.[55] Most of these students will return to their home countries. They will become teachers and professors in their national universities. Many of them will one day assume responsible positions in their own governments and commercial enterprises. The cooperation and collaboration demanded in an interdependent world could not be better encouraged than by furthering in these students an understanding and esteem for American ideals, and especially for the Catholic vision of a world united in brotherhood based on peace and justice.

If international students on our campuses can benefit from contact with United States students and faculty, these latter can come to see the world in a way perhaps never seen before through contacts with the international students. Ideally this experience can be enhanced for the United States student who also has the opportunity to study abroad for a period of time. According to figures from *Open Doors* 1979–80, the United States college students studying abroad in that period numbered 24,886, an increase of 1.7% over the preceding year. This total accounts for only .21% of students enrolled in the reporting institutions. The United States students spread through 53 countries, with 70% enrolled in programs located in Europe. Programs in Latin America accounted for another 9.4% and those in Asia for 5.1%, most of these in Israel and Japan.[56] Many study-abroad programs are available and *Open Doors* lists the larger of them. The *Resource Book for International Education, U. S. Jesuit Colleges and Universities* details those sponsored by Jesuit institutions, as well as those in which students from the Jesuit campuses have enrolled.[57] Although contacts with other people, the concrete experience of different cultures and belief systems are the most obvious means for achieving the ends of international education, they are not the only ones. Curricular offerings is another.

Curriculum revision is in process now on many campuses and presents one of the big problems for the 1980s as Father Rewak, S.J., reminds us. "Such a concern comes at the right time, for almost all independent colleges and universities are reevaluating their curricula. Most educators admit to a capitulation of authority in the 1960s and early 1970s when course requirements fell on rocky ground and the curricular distinctiveness of Catholic institutions began to pale."[58] In terms of internationalizing the curriculum, the international dimension might be reflected by the addition of specific courses, the establishment of in-

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[50] Reported in the *Washington Post*, January 8, 1981.

[51] *Gravissimum Educationis*, 8.

[52] Ibid, 10.

[53] *Catholic Higher Education and the Pastoral Mission of the Church*, p. 10.

[54] Ibid, 9.

[55] *Open Doors: 1979-80, Report on International Educational Exchange*, published by Institute of International Education, 809 United Nations Plaza, New York, N.Y. 10017, 1981.

[56] Ibid.

[57] John R. Crocker, S.J., *Resource Book for International Education, U.S. Jesuit Colleges and Universities*. Published by the Association of Jesuit Colleges and Universites, 1717 Massachusetts Ave., N.W., Washington, D. C. 20036, September, 1981.

[58] Rewak, 5.

ternational or area studies programs as encouraged by the United States Bishops,[59] stronger emphasis on language proficiency, or perhaps a reorientation of the entire core. In whatever way this is done it seems reasonable to tailor the curriculum in some way so as to introduce United States students to the other 75% of the people on our globe, those of non-Western cultures.

In summary, three possible means for developing international consciousness and responsibility of students on Catholic campuses have been suggested: the presence of international students on the campus, opportunities for United States students to study abroad, and curricular revision. These are not meant to be comprehensive. The vision of the world and the Church articulated by the Second Vatican Council impels us to at least contribute to the struggle for a new world, a new humanism, infused with peace and justice. This new world, though interdependent and unified with a single purpose, creates those conditions in which freedom for growth and expression of its diverse cultural elements adds to its own strength and beauty. Cooperation and collaboration among all people, religions, nations must be encouraged and effected if the vision is to become more than a mirage.

On campuses, faculty and students should be brought to a sense of bearing responsibility for their world.[60] On the one hand, the Council reminds us, Christian men and women "must give expression to this newness of life in their own society and culture and in a manner that is in keeping with the traditions of their own land."[61] In this context they also work "to arouse generous cooperation with the international community."[62] They should also take part in international organizations. "Organizations of this kind, moreover, contribute more than a little to the instilling of a feeling of universality, which is certainly appropriate for Catholics, and to the formation of true worldwide solidarity and responsibility."[63]

In the last analysis a need for internationalizing to at least some degree our Catholic campuses is clear if the demands of a global world, a global Church, and the voice of the Council is to be taken seriously. Catholic education can lead, can come-to-be, as the Church is coming-to-be, globe-centered, world-centered. This will probably mean at least in some cases a reordering of priorities, a rethinking of institutional goals. The task is difficult, very difficult. But as Vatican II has projected the Church into the future, so must the acceptance of the challenge project Catholic education into that future. Can Catholic schools and colleges risk becoming only monuments to a glorious past? Can Catholic schools risk revealing themselves as inadequate to the task of educating for a global world? Should this happen, there is a question whether we can be taken seriously when we profess to proclaim the gospel message, "go into the whole world," to love all persons as brothers and sisters.

The waters ahead are as yet far from charted, and the "comfortableness" of our schools as they were, the tried and true constituency which supported them, the insular biases or sense of national superiority that has been in many quarters part of the United States scene may be obstacles too formidable for some to cope with. Even if this does turn out to be the case, one fact remains and must be faced by all serious educators. The survival of our planet does not and cannot depend on one nation alone, or even a group of nations with similar cultural, as well as financial, bonds. As survival — not to mention growth — is global, so must cooperation and collaboration be global. However educators choose to introduce students to the nagging reality of this fact, can they in justice and fairness to those students ignore it? As Vatican II finally exhorts us again, and perhaps admonishes us: "This solidarity must be constantly increased until that day when it will be brought to fulfilment; on that day mankind, saved by grace, will offer perfect glory to God as the family beloved of God and of Christ their brother."[64]

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[59] *Catholic Higher Education and the Pastoral Mission of the Church*, p. 10.

[60] *Ad Gentes Divinitus*, 36.

[61] Ibid, 21.

[62] *Gaudium et Spes*, 89.

[63] Ibid, 88.

[64] Ibid, 32.